Rev W V Kelley 150 5th A

Zion's Herald.

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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

ON THE TIMBER-LINE.

Rev. Robert McIntyre, D. D.

There's a floweret grows called the mountain rose;
Many blossoms are far more fair,
But the brave, wee thing doth climb and cling
Far aloft in the frosty air,
Where it lifts its bloom and spills perfume
O'er the feet of the foremost pine,
Who leads the van of the forest clan,
Where the snowslide sets its awful ban,
On the edge of the Timber-line.

There's a maid doth dwell on the rim of hell,
In the end of a sin-cursed street,
Where the sneers are sped about her head
And the snares set for her feet;
Though lust may lower, no sweeter flower
Ever grew on an avenue fine,
And her heart doth ache, to heal and make
Their souls all white, for His dear sake,
On the edge of the Timber-line.

There's a man doth stand in the borderland
Where he battles for daily bread
For his children's sake, and doth calmly stake
His all on his God o'erhead.
Be strong, my brother, some day or other
His saints will the stars outshine,
We shall with Him sup, He will fill the cup,
And His own right hand shall lift us up
From the edge of the Timber-line.

Denver, Col.

The Outlook.

In current works on physiology the human brain is mapped as to important nerve centres with remarkable accuracy. A German neurologist — Dr. Flechsig, rector of the University of Leipsic — announces fresh discoveries in this interesting branch of investigation. He professes to have located four new centres — not sensory, but intellectual — "centres of association," whence originate principles, cognizance, and the esthetic emotions. They are situated, he declares, in the fore part of the frontal cerebrum, in the temporal lobe, in the rear parietal lobe, and in the lobule. If the Doctor can prove his statement, he will rescue the function of human thinking from materialistic explanations and will add a notable contribution to our self-knowledge.

The armor expert of the Bethlehem Iron Works, Pa., reached this country on the 10th inst. from Russia, with a contract for the manufacture of 1,500 tons of armor plate for two war-ships which the Czar's government is building — a contract which four French firms, three British, two German and one Russian competed for, and failed to get. On the same day an American expert started from Chicago for Japan, at the invitation of the Mikado, to locate and establish a mammoth steel rail and armor plate mill, the necessary machinery to be ordered from this country. The reputation which the United States has gained for its steel plants, and facility as well as skill in manufacture, is all the more creditable when we reflect that absolutely nothing was known or done in armor-plate making fifteen years ago.

Some curious facts come to light in the savings banks returns for 1894. Taking the whole country, there are 4,777,087 depositors whose united savings, if equally divided, would give to each the comfortable little sum of $365.86. This average, however, differs greatly in the different States. California leads in this respect, with an average credit to each depositor of $728.24. Rhode Island, Oregon, New Hampshire, Connecticut and New York follow in the order of decreasing average, the latter State having $390.50 as an average deposit. New York, however, leads in the number of depositors — she has a million and a half persons who make use of this form of investment, but the average deposit is small. Next to New York in this respect stands Massachusetts. Her depositors number nearly a million and a quarter, but the average credit to each is but little over $300.

Mr. Aaron L. Dennison, "the father of American watch-making," who died in Birmingham, Eng., last week at the age of 82, was a Maine boy, a native of Freeport, who was a hod-carrier and a shoemaker till he came to this city, at the age of 21, to learn the trade of a watchmaker. He quickly saw that many inaccuracies inherent in handwork could be corrected if time-keepers could be made, like Springfield rifles, by machinery, and with interchangeable parts. Their price, too, could be greatly cheapened. That theory took shape, after much delay and long experimenting, in the famous Waltham and similar factories, with their delicate and wonderfully-successful machinery. Forty years ago the first products in this line were placed upon the market. Mr. Dennison's name deserves perpetuation in the honorable roll of American inventors.

Last Year's Criminal Record.

From the carefully-collected facts and summaries of the *Chicago Tribune* we learn that this record was a frightful one — owing, largely, to business depression. The number of murders went up 50 per cent., 9,800 being reported against 6,615 the previous year. And yet the number of legal executions was ridiculously small — only 132; from which it might be inferred that the crime of murder is the safest one may commit, a murderer having only one risk in seventy-four of paying the penalty of his crime. In truth, there were nearly half as many lynchings as executions, 190 of the former against 132 of the latter, and of these victims 134 were Negroes, the offences being mostly for stealing and barn-burning, and only one-fifth for charges of felonious assault. Still, the total number of lynchings last year was ten less than the year before. The South, of course, furnished the largest number of cases — 166. The number of suicides, too, increased last year, 4,912 persons having taken their lives in 1894, against 4,436 in 1893. Despondency was the alleged cause in nearly half these cases, and poison, rather than the pistol or hanging or drowning, the preferred method of exit. In no previous year has the aggregate of embezzlements, public and private, reached so high a figure. Its total was $25,234,112, or over five millions more than in the preceding year. A stained and sorrowful year was 1894 from the criminal standpoint.

The Proposed Lease of Necker Island.

A small, rocky, uninhabited island is Necker, situated almost in the geographical centre of the Hawaiian archipelago. So useless and valueless has it seemed, that the Hawaiians themselves hardly thought it worth the trouble to claim it, until Great Britain, looking round for a cable station (on its new Canadian-Australian line) in that vicinity, cast covetous eyes on Necker, and sent a ship, a few months ago, to seize and hold it; then the island government, scenting trouble, despatched one of its gunboats which fortunately reached the spot in season to hoist the Hawaiian flag and settle the question of sovereignty. Thereupon England asked formal permission to lease the island for cable purposes; and the Hawaiian government has asked consent of this country to do so, because of an old reciprocity treaty with us by which the islanders agree not to lease or alienate any portion of their territory to a foreign power. The President has submitted this matter to Congress with a favorable endorsement. Advantageous as would be to this country telegraphic facilities with those islands, jealousy of the possibilities involved in granting a foothold to England in the heart of that group over which sooner or later will float the Stars and Stripes, will probably incline Congress to refuse consent to the proposed modification of the treaty.

The New Baltimore & Ohio Motors.

They are to be used in the connecting tunnels under the city of Baltimore, and "will be the first practical step in this country," says the *Electrical Review*, "towards the subjection of the steam trunk railroad to electricity." Two small locomotives, of 30 and 40 tons respectively, have already been put into successful use, but these do not count in considering the work which is expected of these new motors, which are the largest in the world, will weigh — each of them — 95 tons, and will be capable of a maximum speed of fifty miles an hour. They will be put to the heaviest work, and will be able to do it, as was demonstrated in a tug-of-war the other day, when one of these motors dragged a resisting six-wheel steam locomotive along a track with apparent ease. Weight for weight, the motor will start a greater load than the steam locomotive, "the pull being constant throughout the entire revolution of the wheel, the difficulty of variation of pull with the angle crank, as in the steam locomotive, being eliminated." The New York, New Haven & Hartford corporation proposes to try the experiment of equipping one of its branch lines with electric motors.

A Danger Slighted.

The derelicts that float in our seas have long been recognized as constituting a grave peril to navigation. Struck in the night by a vessel going at high speed, one of these abandoned hulks is capable of inflicting damage which cannot be repaired in season to save lives and property. Many otherwise inexplicable disappearances of vessels have been attributed to this cause. Our own government has detailed war-ships from time to time to destroy these derelicts, and during the past five years seventy-two of these prowlers have been blown in pieces and effaced. England has been solicited to join in this work, but has declined, on the score that the ocean being so large and the derelicts so few, danger from this cause is too slight to justify the necessary expense! A thousand captains of her ships have protested against minifying a danger so serious and constant.

In Congress.

The Currency bill in the House received its quietus last week by a vote, slender but effective, which side-tracked it. The business world breathed more freely when this disquieting and dangerous State-bank proposition was laid at rest. It is hardly probable that any relief measure for the treasury will originate in the present House. The time is too brief, and the methods proposed are too irreconcilable. Mr. Reed's suggestion of a horizontal increase of 10 per cent. in all customs duties for two years would help restore the parity between receipts and expenditures, but the House cannot accept it without voting to stultify itself. Two new financial measures have been introduced into the Senate, one providing for unlimited coinage of silver, the other for a bond issue. Nothing is expected from either, and it seems highly probable that this whole vexed question will be turned over to an extra session of the Fifty-fourth Congress to be convened early in the spring. The Nicaragua Canal bill seems also doomed to postponement. Debate on the Income tax was started in the Senate by the item in the Urgency Deficiency bill which appropriates a certain sum for its enforcement. Messrs. Hill and Quay led the fight against the proposed tax on the basis of an amendment offered by the latter which clears the way for a federal court to determine its constitutionality. Meantime, whether the appropriation item is passed or not, incomes must be returned, and the tax collected — the law so provides. Nothing but the repeal of the law can prevent this, unless a speedy decision shall be given against its constitutionality.

In the Far East.

Japan's career of conquest is unchecked. Neither the rigors of winter, nor remoteness from their base of supplies, deter her armies in their converging march on what the Mikado calls the enemy's "one vital spot," Pekin. The Chinese Emperor, on the other hand, does not appear to realize his danger. His undisciplined troops, led by generals untaught in the art of war, independent and jealous of one another, and caring more to plunder and enrich themselves than to fight, are driven steadily back, while their royal master is deceived by reports of victories instead of defeats. China's humiliation will be a bitter one — but she needs the lesson. In the meanwhile Korea, under Japanese tutorship, is emerging from her subservient, chaotic condition. She has formally declared her independence of China, and her dignity as a sovereign kingdom. Under Count Inouye's wise direction, the King, freed from the domination of his father, who in his capacity of regent has all along treacherously carried on correspondence with China, will now proceed to establish a national policy. Among other things he will organize a civil service, correct abuses in the collection of taxes and salaries, and despatch young Koreans of promise to foreign countries for education. From the attitude which Japan has taken towards Korea — an attitude not of annexation or partition, but of unselfish enlargement and enlightenment — something may be inferred of the treatment which she will accord to China.

Relief Measures in Newfoundland.

The suffering became acute in St. John's in the early part of last week, and the people resorted to acts of violence, breaking into shops for bread, and venting their anger against the authorities by smashing in the doors of the legislative hall. This turbulence was promptly checked, the ringleaders arrested, and arrangements made to repress any similar outbreaks. Soup kitchens have been established, and various other charitable methods started to relieve the distress. Contributions have been received from abroad and wisely distributed. The local government is considering several proposals for supplying work by building new roads and improving the harbor of St. John's. It is proposed, also, to save to the tax payers $250,000 yearly by abolishing unnecessary offices, reducing salaries, and effecting other reforms in the public service. The immediate prospect continues dark, and the present winter will be memorable for its distress, but the people are wrestling manfully with their difficulties, and their coming prosperity will have a surer foundation than in the past.

Cotton Mills Going South.

Northern corporations have taken warning from the rapid development of cotton manufacturing in the South, and a movement has been made towards enlarging capital for the purpose of transferring the production of the coarser grades of cotton goods to the region where the staple grows. A Chicopee concern was, we believe, the first to obtain authority from the Massachusetts Legislature to conduct the business for which it was incorporated "in any part of the United States;" it will establish two mills in Georgia. Lowell will doubtless follow, the Merrimack and the Boott corporations having asked legislative authority to manufacture goods outside the State. The Jackson and Nashua Manufacturing companies of Nashua, N. H., have also decided to ask permission to increase capital stock and to erect mills in any State of the Union. Their sheetings will be superseded by fine yarns, after the manufacture of the former has been transferred to their new plants in the South. It is also to be noted that the Cotton Growers' Protective Association has taken action to reduce cotton production throughout the South by withdrawing three-twentieths of the cotton acreage and raising thereon instead vegetables, oats, and corn. This will result, they hope, in a higher price for the staple.

INDIVIDUAL CUPS.

Variant Views.

Rev. G. M. Steele, D. D.

THE multiplication of the paraphernalia of religious service is wholly alien to the genius of Christianity. All the intimations of Christ and the instructions of the Apostles run in the direction of the utmost simplicity consistent with suitable impressiveness. The rebukes administered by our Lord to the pharisaic formalists concerning divers washings are almost as applicable to the spirit implied in the proposed innovation. The plea of sanitary precaution was even more appropriate in the former case than it is in the latter. As has been intimated, the chance of infection from our present usage is scarcely so much as one to a thousand; and if we are to attend scrupulously to all the particular possibilities of similar danger, it would demand so much extra time and effort that life would become hardly worth saving.

The providing of several hundred cups in some of our large churches in order that each communicant may have one, is in itself something repellent. Then there is the cost, which some of our feeble churches would be ill able to bear unless they resorted to a cheaper material. Furthermore, there would be an awkwardness involved in a service so cumbered with utensils, which could not but detract from the solemnity of the occasion. The considerable waste which would be unavoidable by distributing the wine in a number of receptacles is to be taken account of, since what remains in the several cups cannot consistently be kept for future use. The divine providence which commanded to gather up the fragments after the miraculous feast from the apparently inadequate stock, might suggest an appropriate lesson.

I have no disposition to belittle the attention demanded in the interest of health and the prevention of disease. Religion enjoins care for the body as well as for the soul; but there is a limit beyond which carefulness becomes affectation, and prudence something like whimsicality. I do not desire to say anything savoring of sacrilege in connection with a sacred ceremony; but would it really be much more ridiculous to suggest, as a substitute for the proposed change, the use of teaspoons provided for the participants? After all, would not this meet every demand, and at the same time be more simple and less wasteful?

Is there not in this device something akin to the exclusiveness which prevails in certain churches, where those who regard themselves as more refined shrink from contact with the poor and the uncultivated? It is to be noted that this same pretext for separateness is offered — a fear of unsanitary contamination. It has been soberly contended by even a minister of the Gospel that it is not wise that the children of the poor should mingle in Sunday-school with those of the well-to-do, lest disease should be communicated. The same precaution operates as a reason why the poor and the sick and the wretched should not be visited in their homes. Such reasoning may satisfy a fashionable church-member, but it is very far from the kind of conduct exemplified by Jesus. This new movement appears to partake of some of the same characteristics both as to the pretexts put forth and the real reasons involved.

Auburndale, Mass.

Rev. Hugh Montgomery.

I NOTICED with some regret your criticism on the use of "individual communion cups" as now proposed by the most intelligent men who have studied the subject, and which is already being practiced by many Christian churches. It is not possible that the fact that only one cup was used by the poor disciples at the institution of the Lord's Supper has binding force upon us at the present day any more than the wearing of sandals by them makes it our duty to wear the same. The emblem was the wine, not the cup. There are various reasons why one cup was used by them, one of which is amply sufficient to mention, namely, cups were not as plenty or as easy to obtain then as now. Besides, there were but few to drink in the assembly; now we have many, which makes an essential difference. Other more important reasons are the following:—

1. Those men never used the unutterably filthy substance called tobacco, which now some professed Christians, we are sorry and ashamed to say, use to a disgustingly filthy extent.

2. Those people, living in primitive style in an even, healthy climate, were not afflicted by the various forms of tuberculous disease so prevalent in these modern times; and it is now everywhere admitted by scientific men that this disease may be communicated from one communicant to the other by the passing of the cup to a hundred or more people before it is cleansed.

3. It is well known among physicians of experience and skill that diphtheria and some other equally dangerous and more loathsome diseases are communicated in the same way.

If these three arguments are not sufficient to justify the change, it would be hard to find any argument adequate to support any change in any department of human life. Imagine, Mr. Editor, one of the least of the afflictions that a delicate lady must suffer in taking the cup direct from the filthy lips of a man who is in the habit of using tobacco. There are many ladies who could not endure it, though, we are sorry to say, many ladies are so unfortunate as to be obliged to endure an endless affliction of this filth in the person of their husbands; but they are used to it and may endure it. Not so with the woman unaccustomed to it, if she be advanced in years and sensitive, and we have no right to shut her from the communion table by any form of filth.

You admit, Mr. Editor, that "it is not essential that we should conform in minute particulars to the methods used in the original Supper;" you further admit, "some of them we cannot follow" — and I would respectfully suggest that some would not be pleasant to follow. For instance, we would much prefer to keep our wine in glass bottles than in those made of the untanned skin of the ox or sheep. There can be no sacrilege in this choice of glass in preference to raw hide to drink from.

You speak of *individual* cups. That is by no means necessary. Cups of various varieties cost but very little now, and it is a simple matter for each church to have three or four dozens of them, one-half of which can be passed upon a tray holding a teaspoonful of wine each; the cups may not be more than one-half ounce in capacity, made of glass or any material, and when once used can be rinsed by an assistant while the other half are being passed around the altar in the same manner as at first. Thus but very little more trouble would be necessary than in the present mode, and no "class distinction," which you seem to fear, would be fostered.

For the above good reasons, in the absence of any good reasons opposed, I sincerely hope that we shall all soon enjoy this change, which will certainly be a very great advantage to many and no sacrifice of any important principles to any.

Lowell, Mass.

Rev. David Sherman, D. D.

THE use of the individual cup in the administration of the Lord's Supper must be regarded as the latest religious "fad." Changes and improvements in modes of worship are always allowable when new conditions arise, or new grounds and reasons are found for them; but when there are no such considerations in the case, there is virtue in adhering to the order of the past. The customs of centuries become venerable; good usage becomes a sacred law for later generations. The change to the individual cup is based on no new reason or fact; it is the result of a vagrant fancy or the squeamish taste of a few individuals. The alleged reason for the change is physiological rather than Biblical or even moral. The fear of physical contamination is a mere whim without ground in reason or fact. The present custom has prevailed for eighteen hundred years, and the advocates of "the new-fangled notion" have never found an instance of harm in the use of a common cup. The change is demanded on the merest fancy, there being no reason for it which was not equally valid on the night the Supper was instituted.

The use of the individual cup stands opposed to the practice in celebrating the Passover, which really suggested the mode of administration for the Lord's Supper. In the Passover the children of Israel ate the paschal lamb and the unleavened bread, broken and dipped in the charoseth sauce. Then followed the cup of wine mingled with water, tasted first by the celebrant and then passed to the rest of the company. They all drank of the common cup.

The example of our Lord in instituting the Holy Supper is opposed to the new method. The Supper was to be expressive of the unity of the disciples with their Lord and with one another. From the common loaf He broke the bread and gave to all and after Supper He took the cup, and passed it to them, saying, "Drink ye all of it; for this is my blood of the new testament." In the Lord's Supper, as in the Passover, there was the one cup for all. If not bound to follow every item in the original order, we should certainly follow the essentials; and, indeed, we should follow His example wherever practicable. The common cup was an essential feature in the original institution of the Supper. The order in the Passover was accepted by Christ and became incorporated into the practice of His church.

The use of the individual cup stands opposed to the uniform and universal usage of all the Christian centuries. Usage may become corrupt and deviate from the divine order, so as to be of no force with us; but, in this case, there is no pretence of corruption or deviation from the pattern given us by our Lord. The use of the common cup conforms to the letter of the institution. In this matter, certainly, we are following the example of the Master Himself when He said, "Drink ye all of this." The custom of the one bread and the one cup has been well sustained; and, so long as no principle is involved, the usage should be kept intact.

The use of the individual cup destroys the typical significance of the service. As in the Passover, the cup in the sacrament of the Lord's Supper stands for the solidarity of the faithful and for the inward and spiritual communion and fellowship of all the members in the mystical body of Christ. The cup represents His blood, and that blood is one, flowing to every part of the system. No change from the divine order should be made so long as the original reason remains. The individual cup is a sop to fastidiousness and over-nice fancies. It is the intrusion of class distinction into the holy communion. The elegant brother, in a significant way, says to the less elegant, "Stand off, I may not touch that which has been made unclean by thy touch." His fastidious elegance breaks with the historic past and sets itself up as wiser than Jesus Christ and the Apostles. In the face of this protest, we think the example and order of Christ may be safely followed by His disciples to the latest generations. Let the fad or fancy have its little day and then vanish. The usage and authority of Christendom are against it, and the good sense of the Christian world insures its early disappearance.

Brookline, Mass.

Rev. H. F. Forrest.

THE HERALD'S argument on this subject seems to me altogether inconclusive — so much so that it very much strengthens my belief in the opposite view. If we are to reject the individual cup, we certainly should have better reasons for so doing than those offered by the HERALD.

The first argument of the HERALD against the individual cup is that it is an irregularity, like that referred to in the 11th chapter of 1 Corinthians. But that irregularity consisted in greedy feasting and drunkenness, so that the comparison has absolutely nothing to rest upon, and the argument is absolutely forceless.

The HERALD'S second argument is that the individual cup is an innovation. But an innovation is not necessarily a sin or even a mistake. Reforms and improvements are generally innovations. The class-meeting, the camp-meeting, the itineranoy, are all innovations. Methodism itself is an innovation. But innovations are sometimes only returns to primitive usage, and this is probably true of the individual cup. It seems to be taken for granted that only one cup was used when the Lord's Supper was instituted and in apostolic times. But of this there is not a particle of proof and the assumption is very improbable. In apostolic times the Lord's Supper was a social meal in which sometimes scores and even hundreds participated. Is it likely that all the guests drank out of one cup?

But the HERALD sees in the individual cup a concession to caste. "Caste barriers in India have been prostrated at the communion table. Shall we erect them here in America?" Certainly not, but the individual cup is in no sense a concession to caste. Those who favor it do not propose to make any distinction between rich and poor or between black and white. True, the rich man will have his individual cup, but so will the poor man, so will the black man and the red man. No invidious distinction will be made, but all will be treated just exactly alike. Equality does not oblige me to eat with my brother's fork or to drink out of his cup. That is a matter of taste and decency, nor of equality or fraternity.

; But the HERALD is afraid that the use of the individual cup will abolish hand-shaking, the prayer-meeting, and even the church itself. Why not? Do not great oaks from little acorns grow? Does not the mustard seed, which is the least of all seeds, produce a very large plant — "almost a tree?" But what has become of the courage of the HERALD? How could it ever have advocated the abolition of that venerable institution, American slavery?

As to the spread of diseases through the use of a common cup, I grant that the danger is very small, and might safely be overlooked. But nevertheless when a slight danger can be avoided just as well as not, it is wise to avoid it. If one life in a century can be saved without the slightest loss or detriment, why not save that one life?

But I plead for the individual communion cup on the ground of decency simply. What would not be decent as a social custom is not decent as a religious ceremony. An action or a custom is always just what it is, and its alliance with religion does not change its character in the least degree. What would not be decorous and proper in a drawing-room would not be decorous or proper in a church. And who would think it decorous in social life to ask a hundred persons to drink out of the same cup or glass? Who would be willing to do it?

But the indecency of the custom is augmented by the personal habits of some of the communicants. Some of the brethren wear mustaches. Some of them smoke and some of them chew tobacco. The tobacco smoke and tobacco spittle have to pass through and over these mustaches. Some of them have the catarrh, and — O tell it not in Gath; publish it not in the streets of Ashkelon — tobacco smoke and tobacco spittle are not the only things which come in contact with these mustaches! I am sorry to use such plainness of speech; but, alas! I have not exaggerated in the least. The facts are worse than the language used to point them out. Many a time have I been shocked almost beyond endurance at the necessity of passing the cup to a refined lady after some not very clean brother had bathed his dirty mustache in the wine I was obliged to offer her. I pray to be excused from repeating this indecency. I am ready for the individual cup. I verily believe that if our refined ladies knew what we know who administer the holy communion they would refuse to participate until they could have the individual cup.

Chelsea, Vt.

J. W. Penney.

THE editorials of ZION'S HERALD are timely, energetic, and helpful. Hundreds of thoughtful readers carefully con them. That in the number of Nov. 7 strikes a harmonious chord. I arise, not to criticise, but to endorse and commend.

The eucharist, the Lord's Supper, is the only event in all His life and teachings that we are commanded to keep in perennial remembrance by its often celebration. It is the great event of His ministry, the *finis* of Judaism — "With desire I have desired to eat this passover with you before I suffer" — around which cluster the most tender and hallowed associations of Christian unity, fellowship, and love. This is the "round table" at which every place is of equal honor, where the Christian tie is most emphasized and declared, where a thousand reminiscences of the Saviour's love flood the soul as we do it in remembrance of Him who instituted this unique supper, a perpetual memorial of Himself — unique, simple, barren of ostentation, yet so significant that the church has ever retained it as a precious heirloom to be held in greater esteem as the centuries roll on. Surely no incongruity, no "fad," no spirit of caste, should for a moment be tolerated at this holy place where all are on the same level; no "individual cups piled tier upon tier," or other sacrilegious burlesque engendered by a sanitary phantom.

There is another phase of the eucharist upon which I wish, "now I am up," to say a word. It is manifestly true that there is a higher plane of culture in city churches than the little red church on the country cross-roads. The country church cannot expect the columbiads of the church to minister to them, yet they do expect and of right demand that their minister shall be a gentleman in the fullest sense of the word as used in the United States. The man who is "called" to preach the Gospel and enters the business of a public teacher of morals should be a gentleman. If he is lacking in natural qualifications in this regard, he could profitably employ one year at least of his novitiate inacquiring this indispensable requisite to success. The minister who has never become possessor of this key that opens the hidden door to the heart will manifest his churlishness and want of com-

mon politeness in officiating at the sacrament of the Lord's Supper. In a perfunctory manner he will with clumsy fingers fumble a piece of bread from the plate and hand it to the communicant, and pass the cup holding it by the brim where the lips must come in contact, not even observing the commonplace decorum that prevails at his own table. How would he appear to his guest if he handed him a piece of bread instead of passing the plate; or handed him a glass of water holding it by the brim? He certainly would offend and disgust. Has he any more liberty at the solemn and interesting memorial of the Lord's Supper to ignore common politeness and etiquette, as though incompatible at so hallowed a place — shocking the sense of propriety and diverting attention from the solemnities of the occasion? There is no precedent, apology, or argument for such methods. If possibly Christ handed the bread to His disciples, there was the best of reasons for it — and then *He* had clean hands.

The gentlemanly minister engages in this service with a zest and ardor that demonstrate at once that his soul is stirred within him, and a sympathetic chord is touched in your own soul. As he passes the plate to you with "the body of," or the goblet *held by its pedestal* with "the blood of," his voice is modulated in tones, harmonious with the sacred scene and hallowed environment, awakening a responsive echo in the soul and a conscious, indescribable, gracious assurance that it is given for *you*.

Neither the country church nor the metropolitan, rich and cultured, has a sanatory terror. There is no esthetic taste to gratify, nor anything that savors of sacrilegious burlesque, at the communion table. The common courtesies and gentlemanly decorum that obtain in this nineteenth century of our Lord are ample and complete at this "chalice of the grapes of God."

Mechanic Falls, Me.

John Eddy.

APROPOS to the above subject which is before the church, allow me to relate a little incident in my own experience.

The cup on one occasion came to me with a distinct odor of tobacco about it, imparted, of course, by some good brother (?) above me whose mustache, reeking with the oil of tobacco smoke, had been dipped in the wine. You say, respecting possible contagion, that the danger is "infinitesimal." The disgust on this occasion was not measured by that rule, I assure you. Bah! What could a devout worshiper do under the circumstances? Pass the cup without tasting? Refuse ever after to partake with those of such vile habits? I have thought of suggesting to the elder that he request tobacco-users to take a separate table. They could probably endure, if not enjoy, their own filth.

Individual cups may be inconvenient, and seem fussy and particular, but it seems to me some way should be devised whereby pure lips and sensitive tastes may be protected from such a disagreeable contingency.

Caribou, Me.

LET US TURN THE CASE ABOUT.

What Might have Happened in 1880.

President William F. Warren.

TURN about is fair play, and fair play is what we all want.

Let us suppose that in 1880, in view of the presence of three women upon the list of reserve delegates, the General Conference had referred the question of their eligibility under the law to a "committee of seventeen." Let us suppose that in due time the committee had presented the following report: —

WHEREAS, before adopting the motion to submit the question of lay delegation to the laity, the General Conference of 1888, by a vote of more than two to one, struck out the limiting word "male," thus conferring upon the men and women of the church an equal right of suffrage; and

WHEREAS, the General Conference of 1872, the Conference which first authorized the admission of lay delegates, made this judicial declaration, to wit: "The General Conference holds that in all matters connected with the election of lay delegates, the word laymen must be understood to include all members of the church who are not members of the Annual Conferences" (*Journal*, p. 442); and

WHEREAS, the same General Conference further declared: "Women should be equally eligible to all offices to which laymen are eligible," and again: "The time has gone by when persons should be excluded from church offices on account of race, color or sex" (*Journal*, p. 396); and

WHEREAS, since that time no action has been taken by which the women of the church have been deprived of their declared right to serve in all lay offices; therefore, your committee are compelled to report for adoption the following resolutions: —

1. That under the constitution and laws of the church as they now are, women are eligible as lay delegates to the General Conference.

2. That the three women, whose credentials were referred to us, are in our judgment fully entitled to enrollment as reserve delegates from their respective Conferences.

Let us suppose that in the debate on this report *a member who favored the admission of women* had for some reason moved the following amendment, to wit: —

But since there is great interest in this question, and since the church generally should be consulted in regard to such an important matter, therefore,

Resolved, That we submit to the Annual Conferences the proposition to amend the Second Restrictive Rule by adding the words, and said delegates must be male members, so that it will read, "nor of more than two lay delegates for an Annual Conference, and said delegates must be male members."

Let us suppose that, after the acceptance of this amendment by the General Conference, an *opponent* of woman's eligibility had moved a division of the question, but that on motion of an *advocate* of the women's cause, this proposal for a division had been laid on the table.

Let us suppose that then, by a very close vote by orders, the *undivided* amended report had been barely adopted, and that the invited vote in the Annual Conferences had shown, not a majority of three-fourths, but a majority of 5,634 to 4,717 in favor of expressly requiring all lay delegates to be men. Suppose, also, finally, that an invited vote by the laity had showed a majority of more than 71,000 in favor of the submitted measure for excluding women.*

Had, now, the above described been the actual course of events, the eligibility of women would have been settled in a manner precisely parallel to that in which, by the votes of the General Conference and of the members of the Annual Conferences, the ineligibility of women actually was settled eight years later. The friends of woman's eligibility would have won; but would the procedure by which it was done have been a perfectly legitimate and defensible procedure, safe as a precedent in later judicial decisions? For one, I cannot say yes. The eligibility of women would have been legally established, *but by a method illegitimate in principle, and highly perilous in practice.* Note the following points: —

1. In the supposed case an exceedingly small and possibly temporary majority of the General Conference would have brought about a definite and complete legal recognition and confirmation of the eligibility of women contrary to the actual judgment and will of the church which that small majority was at the very time professing to "consult." Surely, any procedure which in the settlement of so grave and fundamental a constitutional question as this, squarely defeats the will of the majority of the members of the Annual Conferences and of the laity, and this by means of the very act wherein the General Conference professes to consult them and to vote with them, is self-evidently illegitimate and supremely unsafe. Had women been declared eligible in that method, no man of intelligence and fair-mindedness — not even the able editor of the New York *Christian Advocate* — could ever have justified it.

2. So far as the form of the described procedure might have induced any to suppose that in supporting it they were putting the authority of the Annual Conference membership behind that of the General Conference and for safety's sake making the total action rest upon something more than a temporary party majority in the General Conference, so far it would have been thoroughly misleading and illusory. For, as a matter of fact, despite the professed aim to "consult the church generally," the legal outcome of the total action would have been exactly contrary to the mind of the consulted church, as shown by the invited vote.

3. The action of the General Conference would not have included, or carried with it, a legitimate judicial interpretation and declaration of the existing law, for the reason that no man could know how many of the votes in the affirmative were given with a distinct and dominating *intention* to support the committee's interpretation, and how many on the other hand were given by persons who were undecided in their own minds as to the original meaning of the existing law, or even opposed to the committee's interpretation, but willing or desirous to rid themselves of the responsibility of a decision by giving over the ultimate settlement of the main question into the hands of the traveling preachers, after an expression from the laity. The narrower the majority in favor of the double-headed amended report, the less would be the likelihood that a majority of the whole number voting had *intended* by their votes purely and simply to interpret the law. If, in the supposed case (as in 1888), the lay vote had stood seventy-eight yeas to seventy-six nays, the probability that seventy-seven of the seventy-eight were governed by a purely judicial intent would be far overbalanced by the probability that more than two of the seventy-eight were governed by a desire to refer the question to the church, or by other extra-judicial intentions and motives. As a consequence, it would be highly improbable that a clear majority of the affirmative voters *intended* to interpret the law and judicially declare its meaning.

4. The total action would have been unfortunate as a precedent, for the reason that, by following it, a majority of one in any later General Conference would be able so to condition a pending construction of the constitution and laws upon an invited verdict of the church as to cause the approving vote of one-fourth of the members of the Annual Conferences, plus one, to out-weigh and in legal effect completely to neutralize the disapproving vote of three-fourths of the Annual Conference members, minus one, touching the same question. The unreasonableness and peril of such legislation needs little emphasizing at this date. The action of 1892 has proved an eye-opener to many who innocently shared in the action of 1888. In an extreme but perfectly possible case, by following the procedure of 1888, *one more than one-third of a General Conference, with one more than one-quarter of the members of the Annual Conferences*, might effectually decide a question of the most far-reaching constitutional import, whatever the sentiments of the church at large (see *Methodist Review* for September, p. 745). Could the illegitimacy of the procedure be made more plain?

5. To complete our parable as it bears upon the action under examination, it is necessary to suppose that at the next session, in 1884, the General Conference had raised the question of woman's eligibility anew, referring it to the Judiciary Committee with no reference whatever to the action of the preceding quadrennium — treating it exactly as if it had been a question absolutely new. Then, it is necessary further to suppose, that when the Judiciary Committee had moved the adoption of a report in which it was claimed that the action of 1880 included or carried with it an authoritative "judicial declaration" of the eligibility of women under the existing law, the General Conference declined to adopt the moved and seconded report, substituting therefor a wholly different action based upon the original assumption that no authoritative judicial interpretation of the existing law had ever been given by any General Conference. Had such been the actual course of events, it would have been manifest that the view taken by the Judiciary Committee was not approved or in any way authorized by the General Conference of 1884, and that any attempt on the part of the committee to claim for it such sanction and authority, would have been wholly unwarranted.

6. Placing the suppositional action of 1884 alongside that of 1880, it would perhaps be found difficult to harmonize them in every particular. This, however, would be nothing new. The deliverances and actions of successive General Conferences touching slavery, and other matters, have been by no means perfectly uniform or self-consistent. Following, however, the everywhere acknowledged legal principle that the later action of such a body as the General Conference modifies or supersedes the earlier so far as this is inconsistent with the later, it is evident that the suppositional action of 1884 *would have left women no longer entitled to election as lay delegates.*

Their friends could not justly claim this right on the ground that the action of 1880 amounted to an authoritative judicial declaration to that effect, for as we have seen there would have been no conclusive evidence that it did. Moreover, that it did, was precisely what the Judiciary Committee with all their arguments had been unable to carry in the later General Conference. The right could not be claimed even on the ground that the constitutional amendment proposed in 1880 had failed; for the later General Conference had ignored that apparent settlement of the preceding quadrennium, and provided for a wholly new one, the issue of which women and men would have to await. The legal situation of all parties in 1886, for example, would have been precisely as if the General Conference of 1880 had never raised the question at all. To have claimed that, by virtue of the "judicial" or of the "legislative" part of the action of the preceding quadrennium, women were in 1886 legally eligible, would have been to claim that the action of the latest General Conference, instead of amending or setting aside the work of an earlier, had itself been amended or set aside by that earlier.

From the foregoing the obvious conclusion is that at the present moment women are neither legally eligible nor legally ineligible as lay delegates. The question of their rights is in process of settlement. The method chosen by the last General Conference, like that of 1888, is not a good one. It is defensible only over against those who defend the method of 1888. If this was right, that was right. Both were mistakes. The one evoked the other. Their authors and supporters intended no wrong. The wrong began when the one party began to accuse the other of conscious craftiness and indirection. Even this accusation, however, was generally honest, because resulting from profound misapprehensions. The church does well to pause and to propose irenicons. The pause should have come at least a quadrennium earlier. The complications are serious, and there are men innocently and keenly suffering under cruel misjudgment. In the end, however, all unfitting words will be repented of, right views will come to recognition, and patient brotherly love will achieve its divine victory. For that happy consummation the present writer daily and almost hourly prays.

P. S. The above was written last September. The private correspondence of the writer shows that the confused mind of the church needs nothing so much as to hear the suppressed side of this debate. The simple fact is that *no overthrow of our constitutional laws or guarantees is possible by the method of the Hamilton Amendment that is not equally possible by the method of the Neely Amendment.* This fact I should like to print in full-faced capitals. The moment the conservative leaders will recognize it, and admit the illegitimacy of the action of 1888, that moment the radical leaders will be left with no reasonable ground, and probably with no wish, to maintain on general principles the defensibleness of the Hamilton Amendment as a form of legal procedure. The controversy, at least as respects the past, will be at an utter end, and our long-divided brothers will at last see eye to eye. Is it not time already?

Boston, Mass.

* On the effect of the refusal to divide the two parts of the amended report see Questions 32, 33 and 34 in my "Irenicon" (*Methodist Review* for September, p. 745).

THE "BRIBERY AND CORRUPTION" IN NEWFOUNDLAND.

Rev. Frederick Woods, D. D.

COMING from one having some personal acquaintance with men and matters in Newfoundland, a few facts bearing upon the wholesale bribery and corruption charged upon the Whiteway government may be interesting and possibly enlightening. They must necessarily be condensed.

1. The Whiteway government. It went into power in 1889 as the liberal representative of the people and progress, having routed the Tory Party representing the old mercantile autocracy. In 1893, at the end of their term, they were returned by sweeping majorities. The Tories were enraged. They filed petitions under the corrupt-practices act, against no less than seventeen members of the House of Assembly, and succeeded in unseating and disqualifying them for four years, including Sir William Whiteway, the premier. The government was in the hands of the Tories with Goodridge as leader until the by elections ordered to fill the vacancies in the House, when the people again rebuked them by electing a majority of the Liberals. The Goodridge government resigned at the request of the governor, and the Whiteway party are back again. If the people of Newfoundland are capable of thus endorsing a party of bribery and corruption, they must indeed be a bad lot and quite unworthy of sympathy in their misfortunes. Let us turn on some more light.

2. The corrupt-practices law. It is of late origin and had never before been enforced. The civil service reformer of this country would regard it as a miracle of political sanctity, if not of sanctimony. According to it, the hiring of a carriage to take a voter to the polls would be bribery and corruption. The act of an agent offering a bribe without the knowledge or consent of the candidate, if proved, would unseat the elected member. The law allows the judge to interpret your motive as bribery and corruption if you promise your constituency benefits if you are elected. It is not difficult to see what a partisan judge could do with such a law as that.

3. The court. The trials were not by jury, but before a judge of the Supreme Court from whose decision there is no appeal. The Chief Justice before whom the first test case was tried, was himself the author of the law, and has been leader of the defeated Tory government.

4. A sample case. The first case was that of the Surveyor General. He was found guilty of expending moneys for public works previous to the election. This money had been appropriated by the legislature in due form. It had always been customary to expend it in the fall when the men had returned from the fisheries. The grant could be spent only by the authority of the member for the district, and if not used before election it would not be spent at all that fiscal year. Because it was election year, the judge pronounced the *motive* of the outlay which gave work to many needy people to be bribery and corruption. A man who admitted that he had been twice in prison, once for indecent assault, swore that the Surveyor General had promised him some six or seven dollars for mending a road. The defendant denied it upon oath. The judge took the word of the prison bird. He was afterwards made a custom house officer.

5. Public opinion. The official thus convicted of bribery and corruption is a prominent Methodist. After the judgment of the court, the quarterly board of his church unanimously "Resolved, That we place on record our continued belief in, and appreciation of, him and our confidence in his integrity in Church and State." The auxiliary British and Foreign Bible Society re-elected him its secretary, as did also the board of governors of the Methodist College. His younger brother stood for his district in the by election, was returned, and is now a member of the Executive Council.

6. The judge's opinion. When he delivered judgment in the case of Whiteway, the premier, and Bond, colonial secretary, he said there was "not a stain upon the personal character or integrity of Whiteway and Bond." American readers will think it a curious kind of bribery and corruption which unseats and disqualifies members of a legislature, but leaves no stain upon their personal character, and will wonder whether such a judge is a Dogberry or a Daniel.

7. The shoe on the other foot. When the Whiteway party came in in 1889, they found not only that moneys had been spent for public works up to the day of election, but spent without an act of the legislature and illegally authorized by this same Judge Winter, when he was attorney general. This merited criminal prosecution, but the victors did not even employ the corrupt-practices act against their opponents, but passed a bill of indemnity for the moneys thus unlawfully used.

8. The present financial crisis is a matter aside from this topic. It was brought about by the dishonesty of the directors of the Commercial Bank now under arrest. They are of the Toty party, and one of them, Goodridge, the late short-lived premier.

9. The press reports coming here have been colored by the Tories and have contained the vilest aspersions upon some of the most honorable men. The Whiteway government was developing and blessing the country. Whiteway and Bond are among the ablest men there.

The "bribery and corruption," as we understand the words, is gammon. The farcical State trials were the result of a political conspiracy inspired by rage and revenge for the overwhelming defeat suffered at the polls, and trusting for success to a ridiculous law and a sympathetic Supreme Court.

East Boston, Mass.

The Conferences.

N. E. Southern Conference.

Providence District.

An interesting and instructive symposium on "The Helps in the Preparation of a Sermon," was the order at the Providence Preachers' Meeting, Dec. 31. A very large number of the pastors spoke on the general subject. On Jan. 7 the Meeting listened to an excellent sermon by Rev. L. G. Horton, of East Providence, from the text, "Thy gentleness hath made me great." It was emphatically Scriptural and decidedly profitable to the interested listeners.

Rev. G. W. Anderson spent Sunday, Dec. 30, with the churches in West Haven, Conn., preaching in the Congregational Church in the morning, and in the evening giving a temperance lecture in the Methodist Church on "Old Battles Fought Over." He was taking the place of Rev. J. H. James, agent of the Connecticut Temperance Union, who was called to Plymouth to attend the funeral of Rev. Father Clark. The pastor of the Congregational Church in West Haven, Rev. N. J. Squires, was formerly a Methodist preacher, a graduate of Wesleyan University, and an old schoolmate of Mr. Anderson.

The pastor of the *Hope St. Church, Providence*, Rev. F. C. Baker, is giving his people a most interesting series of popular addresses on Sunday evenings, extending from Dec. 30 to the last Sunday of the Conference year. His first was on the burning subject of "Rhode Island's Disgrace; or, The Narragansett Iniquity." The sermon was quite fully reported in the *News* of the following day, and was a faithful and clear portrayal of the unutterable evils of a great gambling institution whose infamous work is carried on in harmony with the law of the State. At the close of the lecture a large number of persons signed a petition for the repeal of the law. The subjects for January are: "A New Year's Gift;" "The Good Citizen's Attitude Towards the Liquor Traffic;" "A Substitute for Strikes;" "The First Commandment with Promise."

Rev. Dr. M. J. Talbot occupied the pulpit of the church at *Riverside*, Dec. 30.

Rev. J. H. Allen, of *Phenix*, recently gave an address before the McGregor Post No. 14, G. A. R., at the celebration of the tenth anniversary of their organization.

Rev. E. F. Studley, of Edgewood, corresponding secretary of the District Epworth League, spoke before the Haven Chapter, East Providence, Dec. 10, on "The Importance and Success of the League." The address was an excellent one. X. X. X.

Norwich District.

Thursday, Jan. 3, the church at *Niantic* was reopened after extensive alterations and repairs. It was fully decided almost a year ago that something must be done, and soon after Conference the work was entered upon. Rev. R. D. Dyson, the pastor, and his people have done a good thing. The Sunday-school room in the rear of the audience-room was formerly 22 feet in height. A second floor has been placed in this part, making the lower room 13 feet in height and greatly improving its appearance and the ease with which it can be heated and lighted. This arrangement gives, also, a good room above. The Sunday-school room, auditory and vestibules have had walls and ceiling covered with steel sheathing of chaste design, artistically decorated in harmonious colors. The effect is very fine. This work was done at a cost of $1,600. A new carpet was furnished by the ladies at a cost of $200. All expenses are provided for.

At the reopening Presiding Elder Tirrell preached from the text, 2 Chron. 6: 41, in the afternoon. At the evening service Rev. W. I. Ward, of Norwich, preached from Luke 19: 37-38: "Jesus the Everlasting King." At the evening service, after the sermon, reminiscences were given by former pastors. Revs. J. T. Benton, E. Tirrell, and W. I. Ward spoke, and letters from Revs. C. H. Ewer, R. Clark and J. Hollingshead were read by the pastor. A fraternal congratulatory address was given by Rev. E. G. Stone of the Congregational Church, Niantic. It was a most enjoyable dedication of a most creditable offering to the Master's use. May His Spirit pervade the membership who worship there, and fill the temple with His presence and glory!

Watch-night services were held in many of the churches of the district. In Norwich the Central, East Main St. and Sachem St. Churches united in the Central Church building. The presiding elder was present and aided in making the meeting one of deep profit. Such services, uniting our people in spirit, are pleasing indications of real religious progress, and must bear good fruit.

At *Thompsonville*, Jan. 6, 11 persons were received to full membership from probation. All church work moves forward encouragingly. Evangelistic union services have been begun with the aid of Rev. W. C. Stenhouse, of Chicago, as evangelist. Excellent results are anticipated. Y.

New Bedford District.

New Bedford, Allen St.—Christmas was duly observed, the Christmas tree having among its multifarious fruits a well-filled purse for the pastor, Rev. C. S. Davis. Jan. 6, 5 persons were received on probation and 2 by letter.

New Bedford, Fourth St.—Special revival services are being held in connection with Fourth St. Methodist and Bonney St. Christian churches, conducted by Evangelist Frank Willcock, at which twenty-one have requested prayers.

St. Paul's, Fall River.—Seven were received to probation and 8 by letter, Jan. 6. The pastor, Rev. A. J. Coultas, was chaplain at the inauguration of Mayor Greene.

Bryantville.—The church has been shingled and supplied with new stoves at an expense of nearly $80, all of which has been raised. The pastor, Rev. C. P. Flanders, is greatly beloved by his people.

South Carver.—A revival interest has prevailed for several weeks. As a result, 7 have been received to probation, and others will doubtless soon follow their example. Seven were baptized at the visit of the presiding elder, Jan. 9, and the spiritual life of the whole church is much revived. Rev. E. A. Hunt, the pastor, was generously remembered at Christmas time. About twenty-five of the relatives of Mrs. Mattie McFarlin, or "Aunt Mattie," as she is generally known, gathered at her home, Jan. 9, to celebrate her 90th birthday. After a bountiful supper prepared by the guests, Pastor Hunt made appropriate remarks and read a poem written for the occasion. "Aunt Mattie" retains her faculties to a remarkable degree, and moved among her guests more like a lady of sixty than one of ninety. She is the oldest member of the church at South Carver. N. B. D.

East Maine Conference.

Bucksport District.

On our arrival home from an eastern trip, the following items are found among the letters that have accumulated during our absence.

Winterport.—Extra services have been held. Pastor and people are greatly encouraged. Five have requested prayers, and some of that number have given good evidence of conversion.

Brewer.—The church edifice at this place had a narrow escape from destruction by fire a few weeks ago. Just before the public service one Sunday evening, the lighted chandelier of twelve lamps fell, breaking every lamp and setting fire to the carpet. But for the presence of mind of the sexton, the pastor, and a few others, the house would without doubt have been burned. As it was, the chief damage was to cushions used in extinguishing the fire, and the loss of the chandelier. Electric lights will now be put in, thus avoiding the danger of a similar accident. The work is going well along all lines. Two have recently been baptized, 7 received in full, and four have requested prayers.

Orrington Centre and *South Orrington.*—Extra meetings have been held at all points on this charge. The pastor has been assisted by Evangelists Jones and Allen, who did here, as elsewhere, acceptable work. As a result, three backsliders have been reached and gotten in line, and seventeen have been converted. The work still goes on, with a good interest in all services.

Franklin.—On Dec. 13 the pastor and wife were given a severe "pounding;" but when the participants left $38.33, it was found this would make good all damages and pay nearly every dollar of the pastor's claim up to date. The interest is good in all departments of work. Rev. A. H. Hanscom is pastor.

Calais, Knight Memorial.—This is the first church to report to us the results of "self-denial week." A missionary concert was given, and when the envelopes were opened it was found that $28.06 had been secured from self-denial. Since the revival meeting, conducted by Rev. N. La Marsh, closed, three have requested prayers. One has been received into full membership. The children's services are increasing in attendance and interest. A Junior League will soon be organized. The pastor's wife, being troubled with a severe throat difficulty for the last few winters, has gone on a trip to Georgia in order to avoid the rigor of the Maine winter.

Brooksville.—The pastor is busy in revival work. The interest is good. Three have recently requested prayers.

We trust the efforts that have been made during the fall months will be continued in reference to raising the benevolences. If this is done, we are confident that, notwithstanding the hard times, a commendable advance will be made along all lines, and many charges will go into "class first" on missions. Brethren, why not make this a "Happy New Year" for our Missionary Society by raising our full "equitable apportionment," and thus help it out of debt?

And while doing this, don't forget the claim that ZION'S HERALD has upon us, and that it ought to be in every Methodist home!

SHUNSHAW.

Rockland District.

Woolwich.—Under the energetic leadership of Rev. T. S. Ross, work on this charge is in a prosperous condition, as the following facts will show: Ten conversions at *Murphy's Corner;* $50 paid on indebtedness at *South Woolwich;* 25 Hymnals and 50 copies of "Voice of Triumph" at *North Woolwich;* collections taken for Church Extension, S. S. Union and Education; $15 raised for missions, and $10 for Conference claimants.

Damariscotta.—Everything is moving pleasantly at this point. Congregations are good, Sunday-school work is prosperous, and Junior Leagues are flourishing. Further repairs are contemplated on the church at the *Mills.*

Sheepscot.—Jan. 1 was a day of rejoicing for this place. The improvements being all completed, the church was reopened on New Year's day with appropriate services. The following participated: Rev. Mr. Jenkins (Baptist), Rev. Messrs. Byrne, Morelen, Banghart, Ross, Bender, the pastor and presiding elder. The Methodist choir of Damariscotta furnished music. Miss Card recited in a very effective manner "The Shepherds and the Angels" from "Ben Hur." The reopening is being followed by revival meetings.

The following improvements have been made: Furnace repaired and chimney lengthened; steps rebuilt and grounds graded; exterior of building painted, even to spire top, which is adorned with a fine new weather vane. The audience-room has been frescoed, carpeted and painted throughout, an altar built, and a beautiful memorial window placed in the alcove back of the pulpit. The expense was over $500, and all bills are paid. Well may the good people rejoice. A common remark among them is: "It never would have been done if it had not been for the energy of our pastor, Rev. P. W. Brooks."

Wiscasset.—The Epworth League raised a Thanksgiving offering of $12.50 for missions. The pastor expects to raise all apportionments in full. Members of the League are visiting all families connected with the society. Results are shown in the deepened interest and increased congregation.

Pemaquid.—Another $100 note has just been paid. This reduces the old debt to $300. May it soon vanish entirely!

Christmas.—This day of days was generally observed among our churches. Preachers and their families were kindly remembered. Trees, concerts and presents were too numerous to mention. Some societies appropriately departed from old methods, and made generous offerings to some special cause.

Watch-night.—A few of our churches hold to this old-time custom with satisfactory results, and many of them are observing the Week of Prayer with union or special revival services.

The district apportionments for the fourth quarter are to be found in this issue of the HERALD, Jan. 16.

W. W. OGIER.

Bangor, First Church.—Rev. J. M. Frost and wife are receiving congratulations on the birth of a daughter, Ruth, Jan. 4.

Maine Conference.

Augusta District.

Monmouth.—Rev. W. B. Eldridge writes: "Mrs. A. B. Woodury of Monmouth has been stricken with paralysis of the entire left side. Her extreme age renders it unlikely that she can be with us very long; nevertheless, she is happy and waiting till her change comes. The HERALD has been taken by her family for fifty years."

Vermont Conference.

Montpelier District.

Bradford.—Rev. and Mrs. L. P. Tucker spent New Year's day in Putney, where Mrs. Tucker's family had a reunion. The third lecture in the Epworth League course was given at Grace Church, Friday evening, by Rev. J. S. Tupper, of Newbury, the subject being, "The Epworth League and the Commonwealth." Six were received into the church last Sunday—3 by letter and 3 from probation.

West Berlin.—Rev. L. H. Elliot, of Waterbury, spoke for the Bible cause at the Methodist church last Sunday. A large number of the friends of the pastor, Rev. S. L. Putnam, gathered recently at the Seminary in Montpelier where he is a student, and after a pleasant social hour, left him with many substantial tokens of their regard.

Montpelier.—Rev. A. H. Webb, pastor, and his daughter, Miss Ethel, entertained the Epworth League at the parsonage last Friday evening.

The cabinet of the Conference Epworth League met at the Pavilion Hotel, Montpelier, Jan. 8, to arrange for the next annual convention, and to transact such other business as the interests of the work demanded. The Epworth Leaguers are full of courage, and this means success. L. L.

St. Johnsbury District.

West Groton.—The new church at this place will be dedicated Monday, Jan. 21. Rev. Thos. Tyrie, of St. Johnsbury, will preach at 2 P. M., and Rev. H. A. Spencer at 7 P. M. Presiding Elder Hamilton will have charge of the service and raise the deficiency before the dedication. Rev. E. T. Hutchins is pastor.

Peacham.—Our church here, having been ex-

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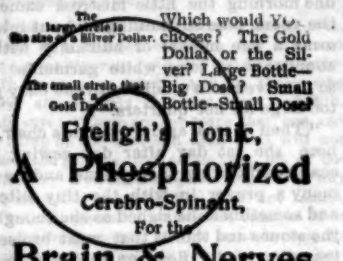
tensively repaired, will be reopened, Jan. 13, at 2 P. M. Rev. Joseph Hamilton, presiding elder of the district, will preach the dedication sermon and have charge of the service. Rev. M. H. Ryan is pastor.

Newport. — Notwithstanding the storm, there was a very interesting sacramental service, Jan. 6. One was baptized, 4 were received into full connection, and five seekers were at the altar for prayers. A promising young men's meeting has been held on Sunday afternoon for several weeks. Union meetings under the auspices of the Baptist, Congregational and Methodist churches were opening finely. Already the results of the new church are becoming apparent.

Island Pond. — The Week of Prayer is being observed here with good results and better prospects ahead. Rev. G. O. Howe leads his people to glorious victories.

Barton Methodists have sent a barrel of clothing and $10 in money to the Nebraska sufferers — a good example to follow.

The District. — With one dedication already held at Newport, and others coming at Peacham, West Groton, Westfield, Sheffield and Barre, and a new parsonage with furnace, hot water and all modern improvements at Hardwick, it is easy to see that St. Johnsbury District is pushing ahead in material improvements. By the way, the church at *Canaan* has just put electric wires and lamps into its edifice, and he who claims a lineal descent from Charles Wesley may now stand under the blare and blare of the brilliant electric light as he preaches the same Gospel proclaimed by the founders of Methodism. RETLAW.



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New England Conference.

Boston Preachers' Meeting. — No session was held last Monday because of the regular meeting of the Evangelical Alliance. Next Monday, Jan. 21, the subject for discussion will be, "The Annuity Plan for the Support of Superannuates." Discussion opened by Revs. G. H. Clarke and F. N. Upham.

Boston South District.

Boston, People's Temple. — An immense congregation completely filling church and chapel was greatly moved last Sabbath evening. The evangelists, Crossley and Hunter, are powerful and tactful in their plain, Scriptural appeals. A large number have already sought the Lord. Dr. James Boyd Brady, pastor, was unanimously and very heartily invited by the recent quarterly conference to return for another year.

Boston, First Church. — Special meetings are being held every evening except Saturday, and will continue through the month. Over twenty have been won to Christ, and the church is greatly quickened. Jan. 6, 16 were received into full membership — 12 by letter and 4 from probation — and 2 were received on probation. Rev. C. L. Goodell, pastor.

Roslindale, Bethany Church. — Forty young people, chiefly Sunday-school children, have recently taken an open stand for the Saviour. The special meetings are most encouraging. Rev. C. E. Chandler, pastor. U.

Worcester is thoroughly stirred by religious interest and power. Union services were arranged for by all the evangelical pastors, and the services of Rev. A. C. Dixon, of Brooklyn, and F. H. Jacobs, of Chicago, were secured. Unexpectedly to the committee having the services in charge, Mr. Moody offered to come the Sabbath preceding Dr. Dixon's arrival. This at once opened the campaign in earnest, and during the last ten days the battle has been pushed vigorously. Dr. Dixon is a most powerful speaker — humorous, pathetic, argumentative and eloquent. Everything he advances he seeks to vindicate from the Book, and makes direct appeal to the hearts and consciences of men. Mr. Jacobs is a fine singer. Full of the Gospel spirit, he sings the truth in the hearts of his hearers. The work is going on grandly.

Worcester, Coral St. — At the third quarterly conference the pastor, Rev. J. H. Emerson, reported 5 received on probation and 4 baptized. All departments are in excellent condition. The Epworth League has 72 members and the Junior League 40, and there have been 35 additions to the Sunday-school. At *North Grafton* the work is prospering. The pastor has a class of nineteen young people for training and instruction.

Webster Square. — Mrs. Sisson, an evangelist of ability and success, has been assisting Pastor Richardson in special services, with excellent results.

Millbury. — Rev. W. Wignall, pastor, has recently received 10 from probation, 3 on probation, and baptized 2.

All the evangelical churches are united in special revival services, further account of which I will give when they are over. J. D. P.

Boston North District.

Auburndale. — The number of Methodist saints has been increasing quite rapidly of late at this "Saints' Rest." Prof. Olin Curtis, of Boston University School of Theology, Rev. Dr. A. A. Wright, dean of the School of Correspondence, Rev. Franklin Fisk and his estimable son-in-law, Mr. Wm. Herrick — these, with their families, and Rev. Dr. and Mrs. Geo. M. Steele, Miss Louise M. Hodgkins, editor of the *Heathen Woman's Friend*, Profs. Henry Sheldon and T. B. Lindsay of Boston University, constitute a religious and educational nucleus very helpful to this church. Chaplain McCabe recently presented the cause of missions and will receive some $600, the apportionment being $116. Dr. J. W. Hamilton later asked for $200 for the Freedmen and got it, the apportionment being $17. Bishop Vincent and Dr. Upham are to preach here in March by invitation of the pastor, Rev. T. W. Bishop. The church is prospering finely. Twelve have been received into membership at the last two communions, and others are waiting.

Newton. — Prof. Geo. K. Morris has been supplying the pulpit during the absence of the pastor, Rev. Dillon Bronson, who with his wife returned last Thursday from his wedding tour through California and the South. Prof. Morris has delighted the people with his sweet preaching and princely character, and the pastor feels profoundly grateful for the bright spiritual outlook. The people of this church will give a reception to Mr. and Mrs. Bronson on Thursday evening. U.

Boston East District.

REOPENING AT MARBLEHEAD.

The Methodist Episcopal Church at Marblehead, which has been undergoing repairs during the past six months, was reopened Jan. 1. A series of services was held, culminating in the re-dedication of the church, Sabbath evening, Jan. 6, Rev. Dr. J. O. Knowles officiating. Large audiences were in attendance at all the services. Revs. Hamilton, Taylor and Knowles preached able discourses, which were greatly appreciated by the people. At the reopening services on Tuesday, under the able management of Dr. Hamilton, about $1,200 were subscribed toward the building fund.

The church building has been enlarged, shingled, painted, and the foundation repaired. The audience-room has been re-plastered, floored, beautifully frescoed, carpeted, and supplied with new pews and pulpit furniture in oak. The windows are of cathedral glass, with two memorial windows. One of these is the gift of Mr. E. E. Hanscom, of Philadelphia, in memory of his wife. One is placed by the "Harvesters" in memory of Rev. J. Weare Dearborn, a former pastor greatly beloved. Additions have been made to the organ, materially increasing its capacity. The plan of the interior locates the pulpit in front of the organ and choir gallery, and on either side are rooms for pastor and choir. In the new part is an additional vestry connected with the main vestry by sliding doors. The building is lighted with electricity throughout. The improvements include, also, a new furnace, stoves, a bell for the tower, concrete, steps, etc.

The entire outlay, including memorial gifts, is about $6,500. The present indebtedness, beyond what is provided for by subscriptions, is about $5,000.

It may be said that the church could not afford to make these improvements. In a sense

[Continued on Page 13.]

BRONCHITIS. Sudden changes of the weather cause Bronchial Troubles. "*Brown's Bronchial Troches*" will give effective relief.

During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest — perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

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COLONIAL COMFORT.

If you want a chair with some smack of age in its design look at this engraving. In this 18th Century frame work you may taste the exact comfort which your forefathers enjoyed a hundred years ago.

And so it is not to be despised. Every one who has not in his house one of these old-fashioned, high-back Colonials, has something well worth saving his pennies to purchase.

At first sight a wooden seat is inimical to luxury.

But the handicraftsman of 1800 understood how to hollow out a "dug" seat and shape it to the exact bearings of the body.

It is surprising how much more comfortable such a shape chair is than the more-yielding, but more-tiring upholstered seat.

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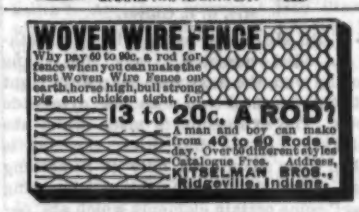

WANTED. A young Protestant girl to assist in housework and taking care of little girl. Three in family. Address, Rev. H. B. KING, Warren, Mass.

WANTED. A young woman, with girl five years old, would like situation as housekeeper, or to do light housework. A home desired rather than high wages. References given. Address, E. L. F., Roslindale, Mass.

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The Family.

FAITH AND HOPE.

Mrs. E. A. Hawkins.

Faith that is born of the tempest can sing,
Soaring aloft upon jubilant wing;
Hope bursting forth from the dark cloud of woe
Shines like a beacon with heart-cheering glow.
Oh, for such faith and such hope, Lord, we pray,
When we are ready to sink by the way!

Hands grow so weary, and hearts grow so faint,
So much is human, and so little saint;
Satan stands ready our weak souls to gain
When we are crushed with our losses and pain.
Oh, where for comfort and help shall we flee,
If not to Thee, O God, if not to Thee?

Oh, when the storm-cloud hangs dark o'er our way,
Hide not Thy face, O Lord, hide not, we pray!
Through the fierce tempest bid new faith upwing,
On the black heavens let hope's iris spring.
Oh, for this faith and this hope, Lord, we pray,
Lest we shall utterly fall by the way!

Providence, R. I.

Thoughts for the Thoughtful.

Draw Thou my soul, O Christ,
Closer to Thine!
Breathe into every wish
Thy will divine!
Raised my low self above,
Won by Thy deathless love,
Ever, O Christ, through mine
Let Thy life shine!

— *Lucy Larcom.*

* * *

In the very midst of pressure, He called a halt. And in the seeming respite from labor lay hidden really much work to be accomplished — work to fit them for their work, and deeper knowledge of their Master to carry them through it. — *Anna Warner.*

* * *

When St. Theresa was laughed at because she wanted to build a great orphanage and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing which Theresa cannot do." — *Canon Farrar.*

* * *

The attempt to serve God without love is like rowing against the tide. Love makes duty sweet. The angels are swift-winged in God's service because they love Him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary. — *Watson.*

* * *

What can I do today?
Not praise to win, or glory to attain;
Not gold, or ease, or power, or love to gain,
Or pleasure gay;
But to impart
Joy to some stricken heart,
To send a heaven-born ray
Of hope, some sad, despairing
Soul to cheer,
To lift some weighing doubt,
Make truth more clear,
Dispel some dwarfing care,
To lull some pain,
Bring to the fold again
Some lamb astray,
To brighten life for some one,
Now and here, —
This let me do today.

— *Selected.*

* * *

To know how to be ready — a great thing — a precious gift — and one that implies calculation, grasp and decision. To be always ready, a man must be able to cut a knot, for everything cannot be untied; he must know how to disengage what is essential from the detail in which it is enwrapped, for everything cannot be equally considered; in a word, he must be able to simplify his duties, his business, and his life. To know how to be ready is to know how to start.

It is astonishing how all of us are generally cumbered up with the thousand and one hindrances and duties which are not such, but which nevertheless wind us about with their spider threads and fetter the movement of our wings. It is the lack of order which makes us slaves; the confusion of today discounts the freedom of tomorrow. — *Henri Frederic Amiel.*

* * *

You can put into a minute of time only just so much manual labor; but you can add to the same minute thought and love. It is the action of the higher human powers which lengthens life, which turns an hour into a day and one year into ten. Some of the greatest souls who have lighted up the earth have had a short life, if measured by years, but how long, if we consider the number of their great endeavors and accomplishments. Not only genius, but goodness, lengthens our days. How long are the lives of those generous souls who live for others! Most of us each day think of what we can get or do for ourselves; but there are those who acquire the habit of helping others, of comforting, of adding cheerfulness and strength, wherever they go. To those who thus give, much is given in return — contentment, trust in God, confidence in their fellow-men, sweet hopes, peaceful memories.

To fill life full, you must open it upwards toward truth, beauty, goodness. Mere excitement is not life; for all excitements weary, and are succeeded by depression. The hard routine of work into which no love and no thought enter, and which is done from necessity, not duty, leaves us in a lethargy. In order to "redeem time," we must look up, and not down. Seeking things below takes our strength out of us: waiting on the Lord for His higher gifts renews our strength day by day. — *James Freeman Clarke.*

* * *

The herbage of the field was nipped off close, and the shepherd wanted to get his sheep up to a higher place where there was good pasture. The way led over a steep bluff, however, and the poor things did not want to go over it. Then the shepherd seized a lamb and carried it in his arms up the nipped way to the higher ground. The little thing ran to the edge and looked down, bleating and calling for the older sheep. In a few moments the mother had gone up, and all the flock had followed her.

We are like sheep, and are slow to follow our Shepherd up the steep way towards the heavenly life. Then the Shepherd has to use loving urgency. Sometimes He takes a child to heaven to lead thither the mother or the father. Or He takes away a man's riches to save the man's soul. Or He lays us on a sick-bed and shuts us away in the darkness to compel us to think of spiritual things. Or He sends trouble in some form to get us to walk in holy paths. If we can be saved in no other way, it is better that we lose out of our life all the flowers and the sunshine, and walk amid thorns and in darkness, reaching home at last. — *J. R. Miller, D. D.*

* * *

Get near Jesus Christ, and you will catch His manner. Dwell in fellowship with Him, and whether you are thinking about it or not, there will come some faint resemblance to that Lord into your characters and your way of doing things, so that men "will take knowledge of you that you have been with Jesus." The poor bit of cloth which has held some precious piece of solid perfume will retain fragrance for many a day afterwards, and will bless the scentless air by giving it forth. The man that keeps close to Christ, and has folded Him in his heart, will, like the poor cloth, give forth a sweetness not his own that will gladden and refresh many nostrils. Lie in the light, and you will become light. Keep near Christ, and you will be Christlike. Love Him, and love will do to you what it does to many a wedded pair, and to many kindred hearts: it will transfuse into you something of the characteristics of the object of your love. It is impossible to trust Christ, to obey Christ, to hold communion with Him, and to live beside Him, without becoming like Him. And if such be our inward experience, so will be our outward appearance. — *Alexander Maclaren, D. D.*

THE WIFE ELEMENT IN THE METHODIST MINISTRY.

III.

Mrs. G. L. Collyer.

"I SHALL never be the wife of a Methodist minister," says the young woman who, the next year, may walk right into this despised trap with her eyes wide open. The expression is made when she thinks only of the difficulties; the step is taken when she thinks only of something else. But along with this "something else" come certain elements which are peculiar to the wife of a minister — particularly the wife of a Methodist minister.

Of course, there are some duties outside of the home that naturally fall to the minister's wife; but, owing to various circumstances and traditions, these duties, either real or imaginary, have gradually increased, until the Methodist minister's wife must have the brain of Jupiter, the arms of Briareus, the endurance of Hercules, and the Christian graces of all the Apostles combined, if she accomplish all that the various people in the parish expect her to do. Some of these things might be specified here; many of them could not be mentioned without wounding some sensitive "little one" that must not be offended; not a few of them are modified by the locality; and others are peculiar to single churches.

But, whatever the nature of these various duties, in so far as she fails to fulfill them, she is the subject of thoughtless criticisms and harsh judgments. Even her real virtues are sometimes turned against her. It seems to be forgotten that she has any duties in her own home, until somebody has discovered a dusty piano and an untidy child. Then, alas! the hands of these self-same critics are raised in holy horror. And no wonder. But how can a woman be a wife and the mother of small children, and at the same time devote all her time to the parish? The writer knows of one Methodist minister who announced to his new congregation, on the first Sabbath morning, that they did not own his wife; they had only hired him!

Of course the Methodist minister's wife has many incentives to labor — her own natural longing to help in the salvation of the world; the knowledge that much is expected of her; the fact that the preceding pastor's wife did much in some particular lines; and uncommon facilities for knowing what there is to be done. If she have good health and no small children, she can do a great deal of church work; but, with every mother, be she the wife of a Methodist minister or that of a king, her children should be first, for God gave them to her. When these are properly attended to, she may devote the remaining time to the rest of humanity.

It often requires more grace to leave undone the duties that tradition has established than it does to do them; and that minister's wife has taken a long stride in the Christian way who has learned the measure of her own ability, and conscientiously refrains from undertaking to do more.

Dover, N. H.

THE STORY OF GRANDMOTHER'S CHAIR.

Annie Marie Bliss.

THERE had been a pretty wedding on the evening in question, and the scene was in a new and beautiful suburban home. The deep-arched window where the two happy ones had stood was a bower of ferns and palms. Mossy velvet carpets, draperies of filmy lace and Eastern webs of tapestry, chairs and couches of satin and velvet, paintings by skilled artists, etchings in dainty frames, a polished afternoon teatable set with its china and cut glass, tables strewn with costly favorites — all went to make the room a marvel of beauty. Even upon entering one felt that it was the home of the refined and high-bred, so plainly do our homes, when means are forthcoming to gratify our tastes, bear the reflection of our character.

In striking contrast to the shining newness of everything was an old-fashioned rocking-chair, fully fifty years old, which was close to the leafy window. Its seat, back and arms originally had been covered with hair-cloth, but this covering had been replaced many times, and now silken cushions made it a restful retreat for the care-worn one so dear to the heart of the bride.

It was Grandmother's chair, and had that day helped to make a picture long to be remembered as it held the sweet, wrinkled-faced old lady in soft gray silk, with snowy chiffon at her neck and a dainty trifle of lace resting on the wavy white hair. Her hands lay folded in her lap, and her eyes rested lingeringly upon the little bride — the pet of her love and care. It was a beautiful picture in a rich setting, and was like a heavenly benediction to those assembled there.

Was it the ceremony that stirred up old memories and suggested old associations, that made the old chair talkative on this particular evening? Perhaps so, and its story was like the swan's song.

No one knew how it began, but it was evidently caused by the vanity and self-complacency of the new furniture. The last guest had departed and the white-capped maid had extinguished the lights, leaving the room in the dim, uncertain light of the moon.

The white bride roses that the little woman had carried that evening were drooping their heads over the side of the cut glass bowl, and on the rug in the window lay the dying orange blossoms which had fallen from the bridal veil, breathing out their fragrance and filling the air of the deserted room with intoxicating odors. There were shadows everywhere. A ray of moonlight fell directly upon Grandmother's chair, illuminating it with its holy mellow light, and attracting the attention of the other furniture. Then the chairs fell to talking over the wedding.

"Did she not make a charming picture," said a Louis XIV. chair, "as her white satin robe lay against my golden arms and peachy satin back? It is good to think she considers me so beautiful. I heard her say I was an artistic production;" and the Louis XIV. seemed to swell with pompous pride.

"But I am considered the most useful and comfortable," said a large easy-chair. "It is to me that our mistress will come when tired, and no one can question the faultless taste of my cushions, even if I am not a piece of the old French world."

This spirit of rivalry must have eventually caused a quarrel had not a remark from a spindle-legged, rush-bottomed gilded chair, looking too frail to be of any use, turned the current of the talk into another channel. It was a scornful thrust.

"I think it decidedly an imposition to place me, with my dainty, attractive appearance, in such close proximity to that ugly, old-fashioned rocking-chair. This is not the place for rubbish. The kitchen should harbor such as that. It is very disagreeable to be obliged to associate with one's inferiors;" and the little useless affair looked longingly toward the plush couch and silk-covered chairs.

Then the old-fashioned chair began slowly to rock back and forth, and in a voice sad and sweet told its story: —

"It is true I am not attractive in appearance, viewed in the light of modern times, and I know there are scratches on my rockers caused by little feet as they took long journeys in their play, but when, fifty years ago, a shy, sweet bride bought me with her hard-earned savings, I looked fair to her and had the place of honor in the best room. It was here that I held the tired little woman after the day's work and rocked her to sleep many a time.

"It was on the first anniversary that I was moved from my front room quarters to the living room. It was a question of wonderment to me why I was being fitted to new linen coverings, and by strange hands too, but I soon found out the cause when one morning the little mistress came into the room, pale but smiling, and put into my arms a wee morsel of humanity with an abundance of long white garments. And so I served as a cradle until the baby grew too large for her quarters.

"Then I was again Mother's chair, and here she sat day after day sewing long seams and sewing short seams, and sewing many a prayer in with the tiny stitches, and sometimes she sighed as she thought of the stones and thorns that must bruise and tear the tender flesh on the hard road of life.

"Then what weary vigils we have kept when the visitant angel brushed its dark wings against us! And when one chill morning he stooped and in his cold arms carried a pure white soul back to its Maker, then how the little mother dropped on her knees and buried her weeping face in my cushions! Only God and I knew the cries of anguish and broken prayers that rose from the aching heart in those dark hours.

"But I have seen more sunshine than shadow in my fifty years of existence. Happy, bright-eyed children have played around me from the days when a stool was needed to help them clamber to the seat. Here baby heads bent over their picture-books until so weary that they drooped, and with my protecting arms I held them close while they took the afternoon nap. As years rolled on, Mother's chair became everybody's chair, and my life was one long season of blessing and comfort to tired ones.

"It was not long before the baby girl became a woman — a beautiful fac-simile of her mother. Her loveliness could not long go unnoticed and unappreciated, and as a consequence there came a time when my strength and capacity were put to the test. But a friend of babyhood did not prove false in maidenhood, and I became witness to some pretty little scenes which terminated in a cozy wedding, and at which I appeared with bright, fresh coverings.

"Another year or two, and Mother's chair became Grandmother's chair, and though I was no longer a cradle, yet Grandmother's arms cradled the second generation of little ones, and she lived over again the days when hers were wee toddlers as she taught the new mother the little mysteries of baby life.

"I was the throne on which sat the family oracle. It was Grandmother to whom the little mother flew when baby was ill or any new phase of babyhood presented itself, and Grandmother always knew just what to do. It was Grandmother to whom father came when harassed by business cares, and like a big boy sat at her feet while she played with his hair and mothered him, making him forget the very existence of stocks, bonds and creditors, as he lived over boyhood days in the sunshine of her smile and the music of her voice.

"It was Grandmother who was never too busy to soothe the baby hurts both in mind and body. Grandmother's fingers were never weary in sewing, and knitting needles flashed in their onward travel through worsteds and yarns until the dainty socks and shirts lay in fleecy folds awaiting their time to wrap the babies in.

"When Grandmother gave up the heavy burden of work her patient shoulders had borne so long and bravely, then what long days she spent with me; and as she has read and knit and sewed, the years have rolled by in the rapid fashion they have of doing, and the second family of little ones have begun to live over the old story whose sec-

ond chapter of life's serial begins with to-day's ceremony.

"I know my days of usefulness are nearly over, and the new must replace the old; but while the dear Grandmother lives, I shall never be banished to the attic or second-hand shop. I wish you all may have as blessed an experience in the life you have begun so imposingly as I have in my humble dress, and be as dearly loved in fifty years as I am now."

The moon sank from sight; the shadows deepened; the old-fashioned chair ceased its rocking and crooning, and a stillness, broken only by the ceaseless ticking of the clock, settled over the house.

And the dream angel flitted through the silent rooms, whispering to one of future happiness, to another of the sad past, and left a smile here and a sob there. And so the mystery of life goes on repeating itself.

Hygienic Hints.

For Cleaning the Face.

Did you ever come home from a dusty ride, perhaps in a railroad car on a hot day, and after a most vigorous bath still feel dirty, particularly as to your face? And to those who answer affirmatively, as almost every one will, a lady says: "There are few soaps that one can risk using on the face, and even soap will not remove the grime as well as the least bit of cocoa butter. You should be able to get it at any drug store, but be careful that it is not rancid, and get only a small quantity at a time, as it is best to have it sweet. If you want to test its cleansing powers, put a little of the cocoa butter on a soft rag after you have washed and dried your face, wipe off your face with this, and you will see by the blackened cloth that it does its work more thoroughly than soap and water. It softens the skin, and, unlike other oils, leaves no traces of greasiness behind it."— *Country Gentleman.*

Diphtheria.

As diphtheria is so very serious a disease, whenever a child seems languid and miserable, fretful and depressed, without apparent cause, examine the throat carefully, writes Elisabeth Robinson Scovil in a valuable article on "Care in Infectious Diseases," in the *Ladies' Home Journal*. If it is swollen and covered with patches of gray membrane looking like slate-pencil dust, send for the doctor. It is always safest to have medical advice when the throat is affected.

Until the doctor comes, keep the child in bed. If the throat is painful procure a lump of lime, and pour cold water upon it; when the effervescence subsides, strain off the clear water and apply it to the throat with a brush or a swab. If the child is old enough, the throat can be gargled with the lime-water. Inhaling the steam from a pitcher of boiling water sometimes gives relief. The neck may be rubbed with warm oil and bound with flannel.

Milk, either hot or cold, should be given every two hours. The cold milk may have the white of an egg shaken with each cupful. Strong beef-tea can be given. The strength must be supported by nourishing liquid food.

Corpulency and Its Treatment.

It is very foolish for persons to live on lean beef and water to reduce obesity, because this is merely starvation; and though they will certainly reduce their obesity by this method, they will also reduce their strength and bring down their constitution. A simple diet of brown bread and fruits will reduce obesity far better than any nostrum, and the good of this diet is that it will invigorate the body and keep up the strength. Of course the diet should be accompanied with proper exercise — walking is the most suitable for fat people, because in it the whole body is exercised, and not one set of muscles at the expense of another. When the dishes are not unduly elaborate, people do not eat too much; when the diet is plain and simple, they will take what they want. Rich and elaborate cookery causes persons to eat more than is good for them, and brings an undue obesity and many other disorders. Of course all fat people tell you they are small eaters, but whatever they do eat they eat more than is necessary to keep them in health and strength, and the extra is packed on as fat that they do not want. Persons should not try to reduce themselves to emaciation; they should have sufficient fat on their bodies to round off their angles and prevent their bones staring people in the face. — *The Vegetarian.*

Hygienic Care of the Feet.

The hygienic systematic care of the feet will do more to relieve the sufferer from afflictions of the feet than any eccentricity in the way of footwear. The feet should be systematically bathed as often as are the hands; and a daily footbath is an essential to the health of the members. When the feet are apt to swell (which is due to a weakness in the general health), a hot footbath at night is desirable; in this a few tablespoonfuls of salt should be dissolved. This prevents the enervating effects that come from the frequent use of the hot bath. The daily footbath should be simply warmed enough to take the chill off the water. The feet should be thoroughly dried after bathing them with a soft absorbent towel, then rubbed vigorously with a rough friction towel.

A spirit bath is excellent to keep the feet in good condition. After bathing them rub the soles and between the toes with a little alcohol, which may be perfumed with a small quantity of lavender or violet water or cologne to make it more agreeable. A systematic bathing of the feet, putting on fresh stockings or freshly aired stockings each day, allowing the shoes to rest and air at least twenty-four hours after wearing before they are worn again — all this conduces to the health of the members. There is scarcely anything that is so restful after a fatiguing walk or household employment as a footbath, followed by a change of stockings and shoes. It is astonishing to one who has never tried this simple method of treating the feet how often corns and even bunions will vanish before such care. — *N. Y. Tribune.*

Uses of the Hot Water Bag.

When the india-rubber hot-water bag is as inexpensive as it is at present, it becomes almost a duty to possess one. The water to fill it is always attainable, and the comfort of the possession will amply repay the expense. Frequently its use will relieve pain in a far simpler and more effectual manner than any medicine. A bag placed on the side of the neuralgic face will cause the blood to flow to that part and bring nourishment to the starving nerve. A fit of indigestion may be overcome in a similar manner. The weak heart may be assisted by a very scantily filled bag placed under the left arm, against the side. In the summer hotel on a rainy day it will make one quite fearless of the half-aired sheet and chilly bed, and thereby ward off that attack of the "blues," which cold, unseasonable summer weather often produces. Then again, carefully concealed in its dark-colored bag, what a comfortable companion for a long, cold, country drive! Always soothing, never contradictory, it is actually a life-saving machine.

Many as are the blessings of the hot-water bottle, it must not be forgotten that it is also a source of danger. Always see that the stopper is absolutely tight, and never use it without a thick cover. Many a painful burn has it given, especially to an unconscious patient or to an old person. In old age, the circulation being weaker, the vitality becomes low. A thick cover will keep the water longer warm as well as insure against burns. Filling the bag quite full will also cause the heat to be retained for a longer time, but it will not be as comfortable as when half full. When not in use, the bag should be emptied. — *Good Housekeeping.*

"DROPPED IN HER TRACKS."

THE homestead, with its substantial house and ample barns and outbuildings was set like a gem amid the green lawns and spreading elms and maples of a beautiful New England valley. Everything in and around it indicated the thrift of careful spending and equally careful saving; nothing was run down, nothing looked neglected. No field of the slothful here, but hard work which had kept everything in perfect repair, and pride which had suffered no falling below a certain standard, no contrast in any way with the best that one's neighbors had to show. Not a leaf allowed to lie on the velvet sward, nor a loose hinge permitted a single day on the gate, nor any defacement endured which hammer or paint-brush could remedy. A fine old place, conscientiously maintained in excellent order. The high-water mark of neatness reached, nothing less tolerated.

I went in, ushered by a young daughter of the house into a stiflingly dark parlor, clean and grim, and musty for lack of fresh air. As she opened a shutter the sunlight streamed in, and the dignified furniture, the unread books on the old-fashioned "what-not," the framed photographs on the wall, seemed surprised and abashed as a nun might were her cell suddenly exchanged for a ball-room. "Kept for funerals" occurred to me, so little had this apartment the look of a place where the living had any business to be except in the rôle of mourners for the dead.

"Mother would like to see you," said the girl, hospitably, "but she is ill; won't you come to her room? She hasn't been out of bed for a week. She is all tuckered out and run down, and she doesn't get her strength."

It is of this mother, a woman prematurely old, who should have been in her prime, and of her daughters, slim and pallid girls, defrauded of flesh and color, that I am fain to write. I had lately been the guest of a woman much older by count of years than the one whose thin, feverish hand was extended to clasp mine, a wan ghost of a smile playing over her gaunt features; but my former hostess, in her sixties, was gracious and beautiful as a queen, serene, well-nurtured, strong, alert, a leader among women.

She had started in life from such a home and such an environment as the one in which I now found myself. But for her certain traditional fetters had early been broken, and she had learned to choose her work wisely, and to insist on sufficient rest and recreation. She had made money her servant, had not been its slave.

"I've had a houseful of boarders this summer," said the invalid, "and Kathie, Lizzie and I have done all the work, besides getting meals for father's hired help. Many a Saturday we've made ten loaves and eighteen pies, and we always got up early, and have the work well out of the road before seven o'clock. Washing? Well — a woman comes when we have boarders, but, generally speaking, we do it ourselves; we have a machine. And we never have a dressmaker; we do the sewing ourselves, too. My girls are very smart, and" — pausing for breath and coughing pitifully — "I've made it my rule never to give up till I dropped in my tracks."

This is the true story, tersely told, of what she had done — dropped in her tracks; and, bonesetting and composition and mustard plasters failing to bring her up, the doctor, poor man! had been called in, and was regarded with evident scornful disfavor because he prescribed rest and tonics and dainty food, and, by and by, drives and a change of air.

"Old Dr. Yates, when he was alive, always knew what to do for me!" said the poor woman, pathetically. "He'd give me something *strong* and bring me round."

"But do you think it is necessary or well for you all to work so very hard?" I ventured. "When do these young people get time to read and to enjoy their friends? Why don't you and they have help in the house, as father does in the fields?"

The younger daughter, a scrawny, sallow girl, who needed only a little ease, bathing, food which she did not always cook in person, and innocent fun—her share of it — to be very pretty, sighed and regarded me with wistful sympathy. I could see that she beat against her limitations as a bird against its prison bars. But the elder, quick and proud, said: "Of course we might have hired help, but we prefer not to. We can manage nicely without, and we like our independence, and we enjoy the sum we have to put in the bank at the end of the summer, don't we, mother?"

If I drive through that pleasant hamlet next year, and stop again at that fair home on the wide street at the turn where the path begins to climb the mountain, I shall not find the mother. I met the doctor, and he told me she would not be here when snow flies. "She is worn out," he said, "with hard work and no play; and the trouble is," he added, "that a great many women in the country, back a little from the larger towns, are just like her. They glorify work. The public opinion of their class and set justifies them in wearing themselves to the bone, literally, in hard, unrelenting daily toil. They scrub and scrimp and earn and save, and lose beauty and health and freshness, grow old and die before their time; but if one of them commit the rashness of keeping help except at some extraordinary crisis, she is looked upon with suspicion as lazy and improvident, or criticised with acrimony as vain and shiftless.

Pointing to the upland cemetery, the doctor said: "There is many a gravestone there that, if it told the plain truth, would say, 'Died of house-cleaning and cooking,' and the text below this ought to be that one about the 'destruction of fools.'"

The physician may have indulged in exaggeration. But I am moved to cry aloud and spare not, until my sisters and friends, dear countrywomen whom I love and honor, shall at least consider the question whether *per se* there is anything meritorious in mere work. Would it not be better to have less to show in the bank-book, and more to one's credit in vitality and health? Are these occasional long illnesses when one "drops in her tracks," and these frequent slowly dragging spells of backache and headache, worth one's while, when probably, and usually, both are preventable?

Even if your means are very narrow, and it is hard work, desperately hard sometimes, to make both ends meet, would it not be sensible to economize your strength, to take a nap in the daytime, to let some things go, to learn how to slight when slighting is occasionally possible? For, my dear friends, it still is and will forever be true that "the life is more than meat, and the body than raiment." One may work very hard and *not* break down, but to do this she must rest intelligently and often. — MARGARET E. SANGSTER, in *The Outlook.*

Little Folks.

THE STORY OF A TREE.

"I AM so tired! I am so tired! I am so tired."

Over and over, the Wind, passing through the beautiful top of a Palm Tree, heard it sighing.

"What," said the Wind, with a petulant little gust, "what are you so tired of, I should like to know? *I* might have some reason to talk about being tired, always on the go, as I am. But you! Why, you do nothing but stand still, from year end to year end! No, you don't stand quite still, you do grow. But then, that's nothing. Everything grows until it begins to die."

The beautiful Carnahuba Palm Tree, standing in the wide Brazilian forest, was of a very mild and patient disposition, but even it could not silently endure such contempt as this.

"Your remarks only show your ignorance, my friend. There are in this whole wide world very few of our Heavenly Father's creatures who do more work than I for the benefit of mankind."

The Wind laughed so hard at this that the leaves of all the other trees in the forest rustled and clapped together in boisterous applause; while the Wind called out between his fits of laughter: "Hear! hear! Tell us, O Mr. Palm Tree, what is the work you do that tires you so?"

The patient Palm Tree shook his leaves softly, as if he would say: "It is of no use, no one will ever appreciate my work;" but he did not say this, he only thought it, and began thus to answer the question of the Wind: —

"I give to men food, drink and clothing; I provide them with means to keep rain from their houses and to sail on the water; and I have to work hard to do all this. I began even before I can remember, and I shall continue until I die. I do not complain, I am not tired of the work, but I am tired because my work is not recognized; I would like to be thanked! I think thanks are my due."

Again the Wind laughed, and all the leaves of the forest rustled.

"Mr. Palm Tree wishes to be thanked; ho! ho! As if men — the ungrateful creatures — ever thanked any of us! We all spend our lives in working for them, but what man ever thanks us?"

But all the while down at the foot of the great, sad Palm Tree was sitting a man who listened, and said to himself: —

"The Palm Tree and the Wind are right. Men *are* ungrateful creatures. Let me count up now just a few of the things which this very palm tree does for the men who live near it.

"Here is my own little dwelling. Its roof is thatched with the palm's great leaves, which shed rain like sheets of india-rubber, and are as strong as pine shingles.

"From its leaves and bark have been drawn the strong fibre which has been woven into stout, close canvas for the sails of my boat, and for my door hangings and curtains. My floor is covered with stout matting made from the same; and all the ropes and cords I use are made from them; while from the finer fibres are made the broad, light hats which shield my head so well from both rain and sun.

"The hollow tubes of the great leaf-stalks serve as pipes for my pump, and as water conductors wherever I need them.

"When I am thirsty I can bore a hole into the side of the tree's trunk, and draw from it a delicious sweet sap.

"From the young leaves I can make a drink that is as good as coffee, and this I can sweeten with the fruit sap.

"On the under sides of the leaves collect scales of wax, from which I make candles of a beautiful yellow color and a fine fragrance.

"The largest of the leaves I can bind together with ropes of their own fibre, to make a water-tight raft in which I can sail on the river.

"The young sprouts of the new leaves are a most delicious vegetable when cooked, like asparagus; and its small black fruit is both pleasant and wholesome, whether eaten raw or cooked in various ways.

"Its trunk furnishes a wood that is valuable for all the purposes for which wood is used. Its pith is good for food when prepared like sago. Even its ashes are useful, because from them we can extract a substitute for cooking soda.

"Yes, decidedly," said the man at the foot of the tree, looking up into its branches, and taking off his hat to show his respect — "yes, decidedly, Mr. Palm Tree, you do deserve the hearty thanks of mankind."

Then the Carnahuba Palm Tree was so pleased that he sighed no more, while even the Wind turned his laughter to praises, and all the other trees of the wide Brazilian forest again clapped their leaves together in applause, to think that at last even one tree had been thanked for its labors. — HELEN EVERTSON SMITH, in *Independent.*

FIREWORKS IN THE OCEAN.

THE ocean, too, has its lanterns, or phosphorescent animals, and among these the jelly-fish and sea anemone are very numerous. Sometimes they look like pillars of fire, sometimes like stars, and sometimes like fiery serpents, flashing out red, green, yellow, and lilac rays.

Many luminous sea creatures are very small, not larger than a spark, but these gather in such masses that in the Indian Ocean the water often looks like a sea of molten metal; and a naturalist who bathed among them in the Pacific said that he found himself illuminated for hours afterwards, while the sands on which the insects were stranded at low tide, gleamed like grains of gold.

The bottom of the ocean is magnificent with its star fish and sea pods, some in rich purple, shedding a soft, golden, green light, while others send out silver flashes, and the lamp-fish carries on its head at night a golden light. Another fish seems to be decorated with pearls, and it is evidently the fashion there to be brilliant in some way. Even crabs in hot climates seem to set themselves on fire, and when captured and teased, they blaze all over with indignation.

A species of shark, too, is intensely brilliant at night, and one that was drawn up shone like a splendid lamp for some hours after it was dead. Naturalists have long been at work on this curious subject, and the source of the illuminating power is supposed to be contained in the little sacs or cells in the body of the animal. — *Christian Observer.*

Editorial.

GETTING READY.

THE best way to get ready for the work of God is to begin at once. Some birds lose much time in getting ready to fly, while others drop from their perch without any preliminary attempt to adjust their wings. They trust to the atmosphere and their own exertions. The swimmer never becomes an expert by standing on the shore and taking lessons in the art; he grasps the secret by plunging in and wrestling with the waves and currents. There are Christians who are so careful to make preparation to do the work effectively, that they find no time remaining in which to work. In order to avoid this mistake, begin this very day to work in the vineyard of your Lord. No matter if you have not quite the state of feeling, the earnestness, the zeal, you would like; begin to do your duty, and you will soon find a change of feeling and a new glow of interest in the work of God. Preparation comes in service; we best learn the trade by engaging in the work.

THE INITIATIVE.

IN many matters the first step is half the race; you would run well if you could get started. You do not know where to begin, or what to do first. There are people who would like to be Christians, but they cannot make up their minds to begin. There are good Christians who would like to aid in promoting the work in the church, but they do not see where to begin. The best advice we can give is to begin right where you may happen to be this very moment. Enter the first open door, large or small, and other doors will swing aside. God opens the door, but you must enter it. The door will unclose where you have gifts. Be not concerned about the opening, but be eager to enter the moment it moves on its hinges. There is a duty next to you; that is the duty to be instantly performed. Do not look far off — the duty is close to you; the near task performed may open the way for the distant duty. But the question about the far duty is for the future; the present call is to duty close by. You are in touch with some one; there is the demand for your first service.

THE TWO SURVIVING EX-EDITORS.

OF the fourteen past editors of ZION'S HERALD, two only — Abel Stevens and Daniel Wise — remain; and these honored brethren have attained an advanced and golden age. The latter passed his 82d annual milestone, Jan. 9, and the former will pass his 80th milestone on the 19th. ZION'S HERALD sends greetings to these veterans of the quill, who have wrought so nobly for the cause and whose names have become conspicuous ornaments in "the history of the Methodist Episcopal Church in the United States of America." ZION'S HERALD is proud to find their names in the list of editors, and, as they strike into the eighties, to recall their honorable services here and elsewhere.

Abel Stevens occupied the editorial chair of ZION'S HERALD from January 1, 1841, to July 1, 1852. The date of his election marks a turning-point in the history of the Methodist Church. Hitherto our church in New England had been in the planting period; questions of method and doctrine were raised by the outside, and Methodist theology and usages had been defended bravely and well by the eight men who had conducted the HERALD. The opening of the fourth decade of our century brought to the front questions which were to try the wisdom and patience of the church. The antislavery struggle was upon us, and intelligence, tact and wisdom were required in the conduct of the paper. The Wesleyan Association determined to open its columns to a candid discussion of the whole subject. The position, at the time, was a very delicate one; the editor and even the Association were in danger of being ground up between the upper and nether millstones. It is much to say that Abel Stevens was equal to the situation. While he advanced the literary qualities of the paper, he began carefully to consider and discuss the questions of the new age into which he had entered and to conduct public sentiment along safe channels.

The debate on slavery was long-continued, intense, and sometimes bitter. The Wesleyan secession confronted him in the early part of his term of service. But the way of the new editor was straight forward. Denouncing the wrongs of slavery, he yet plead for loyalty to the church, and his pleas were not in vain; he did not a little to stay the rising tide and to hold our membership and ministry in their allegiance to the old church. The General Conference of 1844 and the separation of the Southern Conferences from the parent body changed the course of debate and brought into the controversy the most commanding talent in the denomination. It was a most stirring period in American history, and required stern qualities in those who conducted affairs in both church and state. As never before, the times tested the temper of men who sat in the editorial chairs of the church. Under the management of Abel Stevens ZION'S HERALD was the sure index of Methodist antislavery sentiment in New England. No uncertain sound was ever heard from the tripod.

Daniel Wise succeeded Abel Stevens in the editorship, and continued in the position four years. He was born and chosen to the place. For years he had been one of the conspicuous contestants in the antislavery arena, and in coming to the control in ZION'S HERALD he had but to continue the policy which had become firmly established, partly by his own efforts. Under him the utterances of the paper were bold and aggressive. He would never be silent until the last remnants of slavery were driven from the church. But while he maintained this defiant attitude toward the great social sin of the age, he did not allow his paper to become a mere bulletin of antislavery sentiment. He made it a paper for the young, for the family, and for the preachers. The Sabbath-school work always had a good word, as also the benevolent causes of the church. He was an inspiration to the young preachers and lay workers. He encouraged good reading and brave service in the great army of our young people. It was natural that he should be taken off to New York to lead in the Sunday-school work of the denomination.

These two men, who made so noble a record in the editorial chair of ZION'S HERALD, have made still greater ones in their special lines before the church at large. Though gifted with attractive speech, which made them popular preachers and might have enrolled their names among great pulpit orators, both chose to make their fame with the pen. In the temple of our Methodism the record of their honorable deeds is inscribed far up where it can never be obliterated, or even obscured by the many which are to come after. The one will stand as the great historian of "the religious movement of the eighteenth century called Methodism;" the other, as the leader of the young, especially in the creation of an improved juvenile literature. The names of these captains in the army of the faithful are imperishable. The church will ever bear them up in honor. They are fortunate in living to hear the verdict of time, as they advance into the eighties, while most of their successors — E. O. Haven, N. E. Cobleigh, Gilbert Haven and B. K. Peirce — have disappeared within the vail. The laurels which lie fresh upon them today are prophetic. As the twentieth century fades in the dim distance, the names of Abel Stevens, whose cunning pen has placed in beautiful and enduring forms the record of deeds done by the fathers, and of Daniel Wise, whose style, so attractive to the young, has induced many to enter "the path of life," will remain household words among the millions of Methodists who will crowd the continent from the icy shores of Alaska to the extreme point of Patagonia.

No Sacrifice.

THE impression still prevails among us — although there is no warrant for it — that the man who enters the Methodist ministry has made a great sacrifice, and is therefore entitled to particular and general consideration. If we had ever indulged such a mistaken notion, we never did after we heard Bishop Gilbert Haven controvert this idea at the session of the Vermont Conference at Woodstock. He was addressing the class that was to be received into the Conference, and his general subject was the trinity of great men of which Vermont Methodism has such good reason to be proud. So forceful and impassioned was his address, that it still lingers with us. Alluding to the subject, he said, in substance: "Hedding, Olin and Fisk did make great sacrifices in devoting their lives to the Methodist ministry, but that day has gone by. There should be no thought of sacrifice in the minds of those who now enter the Methodist ministry. Young men, forever dismiss the impression that you are making a sacrifice. Sacrifice? — forsooth, what? You gain everything. Most of you will receive a larger income and have more of comfort and enjoyable privileges than you would in any other vocation. When the church clothes you with ecclesiastical authority, she makes you the peer of the best people in every community. With this sanction from the church you are welcomed to all social and professional circles. You receive what wealth will not purchase. You are enriched in everything that is noble and desirable. Young men, never again say that you have made a sacrifice in becoming a Methodist minister." The great Haven then made us to feel that it was ungrateful and unmanly, as well as unprofessional, for Methodist ministers to talk about having made sacrifices; and later experience and observation confirm those impressions.

Practical Sense.

THE quality which makes largely for success in the ministry is that which, for lack of a better term, we call the practical sense — the ability to apprehend the situation, to know men, and to judge whether a proposition before a local or the general church is desirable and feasible or visionary and impracticable. It is pitiful to see good and able ministers fail, again and again, at just this point. "What ails him?" we recently heard one minister ask of another concerning a man who was known to be a brilliant preacher, but who was never wanted for a second pastorate within the bounds of the same Conference, and the answer was as quickly made: "Why, he has no practical sense." Such ministers have a decided prepossession for new schemes; they would reform and improve the church at every point, and have in mind just the plans to make it possible. The church to them is a sort of military organization whose business it is to hear the word of command and to promptly obey. The simple fact is never learned that the church is an association of the disciples of Christ who can be influenced only by that which appeals favorably to intelligent and conscientious judgment. A leading question which the man of practical sense puts to all propositions that are presented to the church is this: "Will it work?" Dr. Leighton Parks, in writing recently of Phillips Brooks, strongly enforces our thought. He declares: "It was often said before his election to the episcopate that he was not a man of affairs. But all men knew better who knew him at all. When he dealt with affairs he was so practical that you would have thought he had been bred in a countinghouse. He was impatient of vague theories. 'Will it work?' he had a somewhat disconcerting way of asking. When we were having one of the mild forms of ecclesiastical grip some years ago, and it was urged that the parish system was a failure and that the bishop should appoint all ministers and pay their salaries out of a common fund, he said: 'Well, that is a fine scheme. Suppose the bishop [Paddock] sent me to Acton or Ware, and the people said, "We don't like him," and would not come to church nor pay, what then? I think the little Paddocks would go without shoes this winter.'" In seeking, therefore, for the qualities needed in order to insure success in the ministry, the fact should not be overlooked that the possession of practical sense is of supreme value and importance.

The English Annuity Plan.

CRITICAL examination of the reasons given for the adoption of the Annuity Plan is all that is needed to convince any reasonable person of its impracticability, and that it would work great injustice to the needy superannuate. For instance, it is stated that the Methodist Church of Australia, the Methodist Church of Canada, and the Wesleyan Church in England, have adopted the Annuity Plan, and therefore the Methodist Episcopal Church should fall into line. That is a kind of special pleading that seems to have some force until the subject is carefully considered.

It should be remembered that the whole system of ministerial support that is worked successfully by English Methodists, is utterly unsuited to American Methodism. The English system was tried in our earlier church history and abandoned of necessity. Neither ministers nor churches would submit to a graduation of salaries such as existed in the Wesleyan Church. The system imposed so much of paternal administration, of censorship, and of the exercise of ecclesiastical authority over ministers and churches, that it became a yoke the American Methodist would not wear. The English Methodist has grown up with his church government, and either approves of it or patiently submits to it. As well expect an American citizen to seek a monarchical form of government as to suppose that an American Methodist would wish to adopt the English system of ministerial support.

Now, the Annuity Plan is based upon, and grows out of, the English principle and practice. The plan can be worked successfully in its peculiar environment, but would break down at once with us. To make these facts more evident, we call attention to the official pamphlet, now before us, issued by authority of the General Conference of the Methodist Church of Canada, and entitled, "Methodist Church Superannuation Fund Circular." From an examination of this circular, we find that the plan is a kind of compulsory ministerial savings institution. The following paragraph is explicit: "From a ministerial standpoint, the Fund is the compact of a ministerial brotherhood, in which the infirm and the aged are helped by the strong and the young, on the condition that they shall have similiar aid if it shall ever be required." By law of the Methodist Church of Canada, every minister must pay an annual assessment as follows: "3 per cent. on all salaries of $600 and upwards, and a uniform rate of $15 on all with salaries less than $600. In some cases the assessment reaches as high as $75 or $80." All professors in colleges, General Conference officers, "all ministers not in regular circuit work, yet employed otherwise by the church," must pay an annual assessment of at least $75. And the following declaration in the circular is characteristically autocratic: "The Fund being established as a settled policy, no minister, officer, or member of the church is at liberty to use his influence against it." "The Methodist preachers in England," says this same circular, "are each required to pay $30 per year." It is noticeable that it is expected and exacted that the ministers shall be very heavy contributors to the Fund. This must be the case in any proper annuity plan, but that fact is not stated by the advocates of the measure.

Is it reasonable to suppose that our ministers would submit to any such system of assessment and coercion? If we are asked to adopt the Annuity Plan because English Methodists have done so, then let us clearly understand what the proposed action involves. It will be seen that the proposition is thoroughly impracticable, nor can any part of the plan be grafted upon our present excellent system of providing for the needy superannuate. In making a study of the English plan we have felt profoundly grateful that the thought of our church has been concentrated through the years upon the relief of the necessitous minister only. Our plan is greatly superior, and, we believe, clearly providential. Let us cease to tinker it, and continue to work it as the fathers so wisely and faithfully intended.

The Place of Dickens.

DICKENS took the nineteenth century by storm. The heads of the critics were so turned that they hardly dare to this day to make a cool deliverance on his merits. In his study of the "Victorian Writers," Frederic Harrison ventures, with some trembling, in the January *Forum*, to assign him his place in English literature. He finds no difficulty in making humor the distinctive and commanding feature of his genius. His type of humor was caricature, "the grotesque imagery" of Johnson. He saw all his characters through a magnifying glass — all the features were expanded. The old humorists, like Swift, Fielding, Hogarth, Sterne and Goldsmith, made hardly any use of caricature. The humor of Scott, like that of Shakespeare, was more dignified but less diversified than that of Dickens, whose genius traversed a wide field. In the range of his study he was unequaled. But, though he dipped down among all the bad classes, painting thieves and robbers and dissolute people, his stories are as pure as the driven snow. This is the more remarkable when we remember that he painted from the inside. Balzac and Zola work from outside; while the sympathies of Dickens with the poorest dog of all enabled him to work from within. The warmth and exuberance of Dickens, his flow of animal spirits, and his ceaseless gaiety of temper, remind one of the rush of waters from the fountain of perpetual youth.

The Burden of Gold.*

MR. CHAMBERLAIN has written a remarkable book. The volume is extremely readable. Children will stare at the marvels, and mature people will cast about to ascertain what the strange narrative means. Neither perhaps will be quite satisfied with the search, but both will be sure to read on the end. "6,000 Tons of Gold" is the counterpart of "The Arabian Nights' Entertainments." It contains marvels equal to those of "Aladdin and his Lamp" and adventures surpassing those of "The Forty Thieves." Abandoning Mr. Howells' doctrine of realism, the author plunges into the jungles of romance. He travels, builds, and gets gain in the world of imagination, making no reckoning with ordinary probabilities. By aid of his new lamp, he learns to acquire wealth by an easy method.

The two main characters, Duncan Fraser, a Scotsman, and Robert Brent, an American, meet in Buenos Ayres and hear the story of rich gold mines, whose secret remained with the wild tribes of Patagonia. Following the trail, the new-made friends go to the far southern slopes of the Cordilleras, find the great chief, and discover the new Eldorado where gold is as dross. It can be taken up by shovelsful and cartloads. With difficulty, they make a shipment for New York, where a large amount is dispatched to the mint for coinage, and the new coins are thrown on the market, deranging not only the brokers' board, but the financial condition of the whole country. A widespread panic is the result. All values are changed and confusion everywhere prevails.

After much exploitation with the currency in America, the adventurers proceed to England and the Continent. Similar results follow their transactions on the other side of the water. The presence of the gold disturbed everything. Even a part of the six thousand tons of gold is too much for the speculators and even for legitimate business. Threadneedle Street is in alarm, and the brokers of Paris are confounded at the marvelous antics produced by the attractive power of this unseen gold. It is not strange that the wise heads concluded, after reserving a small quantity for use, to sink the rest in the Atlantic.

* 6,000 TONS OF GOLD. By H. R. Chamberlain. Meadville: Flood & Vincent. Price, $1.25.

So the new Pandora's box went to the bottom, and the financial world moved on again without a jar.

Improbable as all this may be, the story has its lessons, which the writer undoubtedly intended we should read between the lines. The men with their gold were among the most unfortunate, the most unhappy, of people. Their very success proved their greatest misfortune. We see what slight causes may disturb and derange, if not destroy, the prosperity of a country. The disturbance may proceed from sources most men think indispensable to national prosperity. A small part of this new gold acted on commerce and production as did the metallic mountain on the ships in the Arabian Nights — its attractive power drew the bolts from the industrial machine and disturbed the movements of the ships of commerce. The gold which was thought to be the cement of the world was really bringing in a new chaos.

The danger in disturbing the standards of value in a high civilization is another lesson lying on the surface of the story. The value of salable property is measured by the gold in the currency; the one balances the other; and the maintenance of this equilibrium is indispensable to the prosperity of the nations. A pressure on either end of the beam means disturbance to both finance and business. Our machinery has resulted in over-production, bearing the property side of the scale down. It would seem the most natural thing in the world to throw a handful of gold in the opposite scale to recover the balance. The story teaches us how sensitive is the standard of value and how little is required to insure its complete derangement. Arbitrary remedies for the ills of the money market are really worse than no remedies at all. There are certain great natural laws which control the financial movements of the world, and practical financiers are much more likely to find them out than are theorizers and reformers. The misfortune of our time is the existence of many financial quacks. They are in business and in Congress. Among them are men unable to successfully manage their own affairs, but who think they are wise enough to regulate the currency of the United States.

The currency presents one of the broadest and most difficult questions of our time, or, indeed, of any time. To secure the parity of a gold and silver standard would seem to be an easy matter; but the nations which have tried it have found the utmost difficulty in working out the problem. The antics in the gold market have alarmed them. If we were a little people fenced off by ourselves, the matter would be simplified. Korea had no trouble with her currency until the Japanese intervened. But America is not Korea; we are one in a family of great nations; our financial clock must keep time with theirs or we suffer irretrievable damage. We cannot arbitrarily adjust the money standard. Fiat money means fool's money and is but another name for deception and robbery. The solid financiers in the East, who know business and the important offices of money, are conservative and cautious, while the crude speculators in the West, who have never learned to do business in a safe way, are anxious to inflate the currency. The "6,000 Tons of Gold" is a beacon floated out in sight of the nations. "Touch cautiously the standard of value," is plainly stamped upon every bag of gold.

The Gothenburg System.

THE Gothenburg system is a method of regulating the sale of liquor, which is being agitated in our midst. We have given the matter no little consideration, but have never been able to discover that it promised as much in the way of a restraint and a remedy as its ardent and sincere advocates claim. The following editorial in a recent issue of the Boston *Herald* is especially pointed and significant:—

"The London *Times* has recently printed two letters on 'The Gothenburg System' which give a view of that work somewhat different from the view that has been presented in this country. Its working in Gothenburg itself is conducted by a limited liability company known as the 'Bolag,' and its shareholders receive only six per cent. interest on the paid-up capital. Seven-tenths of the remaining profits are paid into the town chest, and the rest is divided between the crown and the district agricultural society. There are seventy-four liquor shops under its control, and they cover the whole of the retail traffic in spirits; but beside these, and not under its control, are 780 places in Gothenburg where beer and wine are sold. The retail trade in beer pervades the whole town, and is subject to no control whatsoever. It is thus seen that in Gothenburg the system is not one for the general control of the sale of intoxicants. It is a success to the extent that statistics show that the sale of spirits in Gothenburg has diminished by about one-half since 1875. It has also done much to reduce the number and improve the character of the public houses, but it has not reduced the amount of drunkenness as measured by police convictions, and it has not changed its type and quality. It is beer drunkenness, not spirit drunkenness, which affects the city of Gothenburg; but the disease, if less deadly, has not been eradicated. It would seem from the statements of worthy persons, who have investigated the working of this system on the spot, that it was a success, but if the statements made by the correspondent of the *Times* may be taken as correct, its results in eliminating drunkenness have not been equal to public expectation. It has lessened an existing evil to a slight degree, but it has by no means stopped the sale of liquor in Gothenburg. It will be necessary for the friends of this system to meet these statements before the Gothenburg system can be accepted for adoption."

In our notice of Dr. L. D. Packard's death last week, it was inadvertently stated that one of the daughters, Mrs. Arthur T. Cass, resided in Milton, N. H. It should have read *Tilton*. Mr. Cass is cashier of the Citizens' National Bank of Tilton.

Personals.

— The decease of Gilbert Oakley, of New York, is announced. He was a prominent and successful business man, and for many years a manager of the Missionary Society.

— Instead of giving his usual New Year's dinner to the pastors of Omaha and vicinity, Bishop Newman expended the amount which the dinner would cost on overcoats for needy preachers in Nebraska.

— C. W. Woodhouse, of Burlington, Vt., has received from the estate of his father, the late Dr. Charles Woodhouse, of Rutland, the original letter by Ethan Allen announcing the capture of Fort Ticonderoga.

— J. F. Scott, M. D., of our North China Mission, and Miss Lillian G. Hale, of the Woman's Foreign Missionary Society, were married at Pasadena, Cal., Dec. 31. Their address for some time to come will be at that place.

— The decease of Mr. Joseph Tilton, of Exeter, N. H., is announced, at the age of 79 years and 11 months. He is reported to have formerly resided in South Boston, where he was one of seven in founding the first Methodist Church.

— It is credibly reported that Mrs. Kate Horn, of Fairmount Township, Pa., who died Jan. 6, at the age of 96, was a member of the Methodist Church for eighty years. To the best of her recollection, in that time she missed church on Sunday only nine times.

— The revised edition of Dr. Daniel Dorchester's "Problem of Religious Progress," which will be issued next month, is not a new edition in the sense of a reprint, but is really a new book, much of it having been rewritten and additional matter included. Twenty-four pages of colored diagrams will greatly increase the value of the work.

— Rev. Manley S. Hard, D. D., and his wife are just starting for the South. He will represent the Board of Church Extension at the South Carolina, Savannah, Florida, Georgia, Central Alabama and St. John's River Conferences. Among the Spring Conferences he will be present at the New England to represent Church Extension interests.

— Hon. L. T. Jefts, of Hudson, accompanied by Mrs. Jefts, expects to leave New York, Feb. 6, by the "Friedland" of the Red Star line for a two months' tour in Egypt and Palestine. John A. Dunn and wife of our church in Gardner, and Cyrus Spaulding and wife of the Methodist church of Webster, will also make the same tour. We congratulate our friends that they are to enjoy so great a privilege.

— Rev. Seth H. Beale, of the East Maine Conference, has been in this city, on his return from a long visit to his son, Rev. Joseph S. Beale, assistant manager of Five Points Mission, New York. Mr. Beale has been rendering grateful service to Dr. Brady and the English evangelists, at the People's Temple, the past week. Although eighty years of age, he is robust and wonderfully young at heart.

— The *Central* of Jan. 9 says: "Miss Clara Downey and Miss Lucia Sullivan, of the Woman's Foreign Missionary Society force in India, accompanied by Miss Carrie Sullivan, who has been spending a year with her sister in India, arrived at San Francisco on the steamer 'Empress of India,' as did also Rev. M. L. Taft, of Pekin, China. Miss Downey will spend the winter in Southern California for the benefit of her health."

— Rev. H. W. Norton writes from Bucksport under date of Jan. 7: "On my arrival from a six days' tour among the 'isles of the sea,' I find a letter informing me of the death of Rev. Herman Ingersoll, of Addison, Me., which occurred at his home on Addison Ridge, Dec. 28. Mr. Ingersoll was a life-long Methodist and for several years held a local preacher's license, for a time supplying at Gouldsboro and Steuben. An obituary will soon be prepared."

— We are pained to announce the death of Mr. George F. Sturtevant, a well-known business man of Somerville, who died, Jan. 9, aged 55 years. He was born in Centre Harbor, N. H., in 1839, and went to Somerville when quite young. He went into business with his brothers Ralph and Hasen. When the war broke out he went to the front with Company B. He was a member of the Water Board in 1873 and '74. In 1881 he went West and engaged in stock farming for twelve years. He returned about a year ago, and had since been in the hay and grain business with his son, Seward D. He was a member of the First Methodist Church, Union Square, Somerville.

— In the death of Miss Lucy H. Lindsay, daughter of Dr. J. W. Lindsay, announced in our last week's issue, a woman of rare ability and beautiful life has been taken from among us. A granddaughter of the famous Dr. Thomas E. Bond, she inherited many traits of his strong character. She was the only daughter and was one of three children, being between the other two in age. The relation to her father was peculiar, it being, as one of her friends said, rather devotion than affection. She had been very close to her father in all his work and interests, even as a child following him to church. She enjoyed every advantage. She spent three years in Europe, studying vocal and instrumental music and German at Leipsig and Heidelberg. For the last ten years she had kept house for her father. For two years she had been an invalid. She passed away in great peace, and had at the last suffered little pain. The funeral occurred at West Newton, and was attended by Bishop Foster and Rev. F. E. E. Hamilton. The many friends of Dr. Lindsay will tenderly sympathize with him in his overwhelming bereavement.

— Two articles from the pen of Bishop Foss, each written after recovery from a long and severe illness, have attracted such wide attention, and have been blessed to so many, that the Bishop, at the solicitation of many friends, has requested the Agents of the Western Methodist Book Concern to publish both the articles in one tract. The matter is in the hands of the printer, and will soon be issued in the form of a neat pamphlet tract of 16 pages.

— Rev. Dr. King, the noted abolitionist, who has just died at Chatham, Ont., is said to have been the one from whom the character of Clayton in "Uncle Tom's Cabin" was drawn. He was born in 1812, the son of a Southern planter, but some time before the Civil War, deciding that slavery was wrong, he freed his slaves and those of his wife, and securing a grant of land from the Canadian Government, founded a colony for refugee slaves at Buxton, Ont., which exists till this day.

— Rev. Dr. T. De Witt Talmage celebrated his 63d birthday, Jan. 7. He said that he never felt heartier and stronger in his life, and that since he was eighteen years old he had never missed a cold bath in the morning, a run in the park, and a walk in the sun when circumstances permitted. "I have never been sick a moment in my life," he said. "In the twenty-five years of my pastorate in Brooklyn, I only missed one Sunday. That was because of hoarseness that amounted to nothing."

— We are greatly grieved to announce the decease of Mary E., wife of Rev. Geo. S. Chadbourne, D. D., of Salem, which occurred, Jan. 9, of cancer of the throat. She had been confined to the house most of the time for three months, but to her room only two weeks. In a letter from our afflicted brother, written Jan. 11, he says: "I scarcely need say that her end was triumphant; but it was the end of calmness and peace rather than of ecstasy. But many most precious expressions of holy comfort and strength fell from her lips. She was a brave but quiet little woman, one of the unobtrusive sort. Her life went out as peacefully as sinks the setting sun; and this morning, as she lies in the casket, the stamp of 'the Lord's own great peace' is on her face. We are in great sorrow, but the sorrow is tempered by a blessed hope." She was greatly beloved in all the churches which her husband had served. Many of our readers will experience a sense of personal bereavement as they read of her death. Three sons survive, one of whom is Rev. J. P. Chadbourne, of Uxbridge. A suitable memorial will soon appear in our columns.

Briefiets.

Another in the valuable series of reports of the subjects discussed at the New Haven United Ministers' Meeting — "Two Decades of Presbyterianism" — will be found on page 11.

Rev. George B. Smyth, of Foochow, China, writes under date of Dec. 6: "We have had a great Conference under the presidency of Bishop Ninde. The additions are over 2,000. Over 11,000 are now connected with our church. By next mail will send you full report."

One of our stationed ministers asks us to give place to the following very wise and practical suggestion: "Give your presiding elder a warm room this weather. Make the fire sufficiently early in the afternoon, so that the bed will be thoroughly warmed. You will thereby save him from unnecessary draft on his vitality and may prevent serious illness."

As it was one of the blessings of the day of Pentecost that every man heard the Gospel preached in his own tongue, so we must see to it that the men around us receive the Gospel at our hands, each in the way he can best understand. Strict honesty, prompt payment, liberal dealing, is a language understood by very great numbers better perhaps than any other. Kind words and tones and looks are very widely comprehended. Where these are lacking, a preachment in the more conventional sense, however orthodox or earnest, will not be very likely to accomplish the object intended.

Hugh Price Hughes, writing from Perugia for the *Methodist Times*, says: "The huge cathedral, externally unfinished, is internally vast and gloomy. We noticed the external pulpit from which in the fifteenth century fiery evangelists like Fra Roberto da Lecce and St. Bernardino moved tens of thousands to tears and restitution. There is nothing like open-air preaching. Woe to the churches that abandon it! The greatest victories of Christianity have always been won in the open air."

A Christian is the highest style of a man. Can it be too often said? No, for the young need to hear it over and over. It is so easy for them to get false ideals, to think they lower or belittle themselves by bending to the yoke of Christ. But, as a matter of fact, this is the only way to the best development and the largest ennobling. He lives for the best object and has the best pattern who follows Jesus. All other life is degradation.

The *Methodist Recorder*, of London, speaking of the recent elections, observes: "We notice with great satisfaction that in many parts of the country men brought up under the influence of Methodism have been elected in large numbers. Indeed, on some of the councils those professing the Methodist faith have an overwhelming majority. Those who know the inner life of the villages where Methodism is powerful cannot be in the least surprised at this. In their church life, and in the influence which that church life has exerted upon personal character and upon the home, there has been the best possible training for public responsibility."

We are greatly encouraged to learn of successful revival efforts in so many of our churches. This is the favored time for the concentration of the attention of the churches upon evangelistic services. It is earnestly hoped that we may be favored with the privilege of reporting a general revival interest throughout the Conferences.

It is one thing to love Christ; it is quite another thing to be deeply penetrated with the consciousness of Christ's love to us. It is the latter that gives us most comfort. To feel that in spite of our manifold imperfections and our general worthlessness the infinite heart of God beats in sympathy for us and the boundless wealth of affection there abiding freely flows forth to us, opens the gate of heaven. He who firmly apprehends the mighty fact of the Divine love and personally appropriates it, has a treasure inexhaustible.

We are happy to give place to the following note from Rev. E. S. Chase, of Los Angeles, Cal.: "This item appears in the HERALD of Dec. 19, which, as a long-time subscriber, I am pleased to correct: 'It is gratifying to note the fact that sixteen towns in the State of California have secured a prohibitory ordinance.' Of the forty towns in the San Diego District, which I have served as presiding elder for the past six years, thirty have the prohibitory ordinance. These are in but four counties of our great State."

The Twenty-fifth Annual Report of the New England Branch of the Woman's Foreign Missionary Society is just received — an interesting and exhaustive *résumé* of the work of the Branch for the year. Every Methodist woman in New England, whether a member of the W. F. M. S. or not, should possess a copy of this Report in order to keep in touch with the great work the Society is accomplishing in heathen lands.

There is a lesson for the Christian life from the rings that mark the growth of trees. We, too, rise by stages and periods and epochs. We get a new start, take on fresh growth and inspiration from some specially favoring circumstance, and then we stop to solidify and ripen it, resting on it in a certain sense, even as the tree rests in the winter. Then another summer of development comes, and we add another ring. A perfectly uniform, even growth is no more possible in men than in trees.

The Epworth League Devotional Topics for this quarter comprise a series of Bible studies of great value. The general subject is, "Christ in All;" the sub-topics being taken from the Tabernacle, as the laver, altar, priest, etc., showing how the entire Tabernacle, its furniture and ceremonials, all pointed to the promised Messiah. In order to the profitable use of the topics, study of the Word is required. Dr. Schell's "Epworth League Bible Studies" will be found very helpful expositions of the lessons for the entire year. "The Tabernacle," a pamphlet descriptive of the structure whose name it bears, with large illuminated illustrations, will be found particularly suggestive. These books should be placed by the pastor, or Spiritual Work vice-president, in the hands of each leader, and may be obtained at Marco's.

The First Congregational Church of Terre Haute, Ind., which recently celebrated its sixtieth anniversary, is the oldest Congregational church in Indiana. Henry Ward Beecher used to say that he first discovered his pulpit power there. He conducted a revival in it in 1842, while he was a pastor in Indianapolis. Rev. Dr. Lyman Abbott was its pastor for six years, and Rev. Dr. Leonard Bacon also served as its pastor.

A very beautiful souvenir booklet of Drew Theological Seminary at Madison, N. J., has been issued, on calendered paper, with fine engraved views of the grounds and buildings. A view of the campus and of the gateway adorns the cover. Portraits of former members of the faculty and of the present faculty are given, followed by a "Historical Sketch" of the institution, and a portrait and memorial of Dr. James Strong. Full-page engravings of the various Seminary buildings and professors' residences are also given.

The annual address before the New England Historical Society will be delivered on Monday, Jan. 28, at Wesleyan Hall, by Rev. John Galbraith, Ph. D., upon "The Future of New England Methodism as Indicated by Its Past and Its Present." This service will take the place of the regular session of Boston Preachers' Meeting. As the subject is important and will be ably and fearlessly treated, we advise our people to be present.

We are informed that the new book, "Songs of the Soul," published by the Book Concern, and edited by Dr. J. F. Berry, editor of the *Epworth Herald*, and Mr. J. M. Black, has had a sale of 100,000 copies during the first four months. This is, indeed, phenomenal. We doubt whether any Book Concern publication has sold more largely in the same length of time.

The Sunday School.

FIRST QUARTER. LESSON IV.

Sunday, January 27.

Matt. 16: 13-23.

Rev. W. O. Holway, U. S. N.

THE GREAT CONFESSION.

I. Preliminary.

1. Golden Text: *Thou art the Christ, the son of the living God.* — Matt. 16: 16.

2. Date: A. D. 29, summer.

3. Place: Near Cesarea Philippi.

4. Parallel Narratives: Mark 8: 27-33; Luke 9: 18-27.

5. Home Readings: *Monday* — Matt. 16: 13-23. *Tuesday* — John 6: 56-71. *Wednesday* — 1 Peter 2: 1-6. *Thursday* — Acts 4: 5-12. *Friday* — Matt. 10: 32-42. *Saturday* — Rom. 10: 1-11. *Sunday* — 2 Tim. 1: 1-13.

II. Introductory.

Our Lord had taken His disciples to the base of snowy Hermon. There He propounded to them the most momentous of questions: "Who do men say that the Son of man is?" They are forced to reply to Him that, after all His miracles and teachings, the people did not accept Him as the Messiah. They gave him a higher dignity, indeed, than that of a man like themselves: Some say Elias; others, Jeremias; and some looked upon Him as John the Baptist recalled to life. "But who say *ye* that I am?" On the reply to this direct and thrilling question the fate of Christianity, humanly speaking, hinged. Instantly Peter spoke for the twelve: "Thou art the Christ." They, at least, had recognized His Messiahship; and that, too, not after the low Jewish conception of a Davidic prince; they felt Him to be more than this — more than the Son of man even — "the Son of the Living God." Jesus accepted and ratified their *credo*. This insight into His personality had not been revealed to them by "flesh and blood," but by the Father in heaven. And then, alluding to Peter's significant name, He uttered that declaration which has been so sadly perverted: "Thou art Peter," rightly called; and "upon this rock" — this foundation-stone — "will I build My church" so immovably that "the gates of hell shall not prevail against it." Nor this only: "I will give to thee the keys" — the power to open and shut, to receive and exclude, to bind and loose, with the added promise that so long as these ecclesiastical prerogatives are faithfully exercised on earth, they shall be ratified in heaven.

But the disciples were not permitted as yet to publish the truth concerning His personality; the time had not yet come for that. Meanwhile He had another and painful communication to make to them — that His Messiahship was to be consummated by suffering; that He must go to Jerusalem, be rejected by the rulers, and "killed," and "on the third day rise again" — a prediction for which they were so little prepared that the impulsive Peter rashly interrupted Him with words of chiding, and even went so far as to take Him by the robe or hand, and say, "Be it far from Thee, Lord! This shall not be unto Thee." It was the same diabolic temptation which Jesus had been called to face in the wilderness, and He repelled it with the same indignation: "Get thee behind me, Satan!" And then, turning to His disciples, Jesus drew from the incident lessons of teaching for all. Whoever professes to be His follower, must be a cross-bearer, and follow Him to death, if need be. To cravenly save one's life at the expense of one's faith, is to lose the true, unending life altogether; but to give up one's life for Christ's sake, is to lay hold on life eternal.

III. Expository.

13. Into the coasts (R. V., "parts"). — Mark says "villages." Cæsarea Philippi — an ancient town at the foot of Lebanon, not far from the source of the Jordan; formerly known as Leshem (Josh. 19: 47), or Laish (Judges 18: 7), or Dan. The heathen name was Paneas. It was called Philippi after the tetrarch Philip, who beautified it and changed its name to Cæsarea; afterwards called Neronias after the Emperor Nero, and now called Banias. Our Lord had a special motive in leading His disciples apart to this retired locality, as our lesson shows. Whom (R. V., "who") do men say? — "Men" is emphatic. What is the popular idea concerning Me? That I, the Son of man, am (R. V., "that the Son of man is"). — This favorite self-designation of our Lord, interpreted in connection with Daniel 7: 13, assumes His claim to be the Christ.

The great question of our day is, whether Christ our Lord is only the founder and author of a religion, of which another Being, altogether separate from Him, namely God, is the object; or whether Jesus Christ Himself, true God and true man, is, with the Father and the Holy Ghost, the object of Christian faith and love as truly as in history He was the founder of Christendom. Come what may, the latter belief has been, is, and will be to the end, the faith of His church. (Liddon).

14. Some say — Jesus never filled the *rôle* of the expected Messiah. He refused to appeal to force, or to become in any sense a political conqueror; and therefore the Jewish nation would not accept His Messiahship. John the Baptist. — Such was the opinion of Herod Antipas (chap. 14: 2). Elias (R. V., "Elijah") — the forerunner of the Messiah, as predicted by Malachi. Jeremias (R. V., "Jeremiah"). — Probably because of His denunciations, some of the people were willing to identify Him with this prophet, resurrected. The people had some faith in Him as a messenger from heaven, but they only accorded to Him the dignity of a prophet.

15. But whom (R. V., "who") say ye that I am? — the crucial question, but a question which they had already settled. They had followed Him, seen His works, heard His words, breathed the atmosphere of His holiness, believed in Him with the heart, and with the mouth were now ready to make their confession of faith.

This was the decisive moment when the separation of the New Testament church from the Old Testament theocracy was to be made. The hour had come for the utterance of a distinct Christian confession (Lange).

16. Simon Peter. — His qualities made him a leader among the disciples, and he here speaks both for himself and for all. Thou art the Christ — the Anointed, the Messiah. The Son of the living God. — This simple, unhesitating, direct, yet profound, utterance of Peter, embracing, as it does, the entirety of our Lord's personality — His incarnation, humanity, mission, essential Deity — the germ of all creeds which are based upon the Divine Saviour, was at once recognized by our Lord as divinely revealed, and not the product of a merely human speculation.

17. Blessed art thou — a declaration of his blessedness in having such a faith; not implying, necessarily, that a new and specific blessing was now conferred upon him. Simon Bar-jona — son of Jonas, or Jonah. Some commentators find a hidden meaning in the name; for example, Lange: "Thou Simon, son of a dove (which makes its nest in a rock, a figure of the church), shalt be called a rock." Flesh and blood. — From no human source came the conviction which he had just expressed (Gal. 1: 16). But my Father which is in heaven. — There is a conviction of the understanding, which shows itself in assent to a creed, but which has no influence on the life. The devils who were expelled from the Gadarene demoniac made a confession quite similar to this of Peter. The faith that is operative is *inwrought*, communicated from on high and felt within. Peter *realized* what he said; the truth had been revealed to him.

18. And I also say unto thee — a reciprocal confession. Thou art Peter. — This name had been prophetically given to him before (John 1: 42); now it is formally conferred. Upon this rock. — As though he would say: Thou art named Peter, a rock, or stone. That which makes thee Peter is the solemn conviction of My Messiahship which thou hast just expressed; and upon this rock-like conviction, this immovable, divinely-revealed faith in My Messiahship, will I erect the spiritual edifice of My church. Whoever feels towards Me as you feel, will be a Peter, a living stone in the building. "The meaning of our Lord's words (in this verse and the next) has been angrily discussed and misapprehended by Romanists and Protestants alike" (Schaff). Alford thinks that the text denotes "the personal position of Peter in the building of the Church of Christ. He was the first of those fountation-stones (Rev. 21: 14) on which the living temple of God was built, this building itself beginning on the day of Pentecost by the laying of three thousand living stones on this very foundation." My church — the first mention of the church in contrast with the Jewish synagogue. "The passage alludes to the church as the organized and visible form of the kingdom of heaven" (Lange). Gates of hell — variously interpreted — "kingdom of Satan" (De Wette, Erasmus and others); "kingdom of death. Hades is described as a castle with gates (Song of Solomon 8: 6; Job 38: 17). These gates serve a hostile purpose, since they opened, like a yawning abyss of death, to swallow up Christ, then Peter, the Apostles and the church in their martyrdom. For a long time it seemed as though the church would become the prey of this destroying Hades. But its gates shall not ultimately prevail; they shall be taken; and Christ will overcome and abolish the kingdom of death in His church. Of course the passage also implies conflict with the kingdom of evil and victory over it; but its leading thought is the triumph of life over death or the kingdom of the resurrection over the usurped reign of the kingdom of Hades" (Lange). Shall not prevail against it. — The Old Testament church might fall and be swallowed up, but not the New. An utterance like this at this moment, when our Lord's mission seemed an utter failure, when the nation had rejected Him, and many of His disciples had forsaken Him, and His own death as a malefactor was near at hand, was surely very remarkable.

19. Unto thee — to Peter, as representing the apostles (see Matt. 18: 18, 19; John 20: 19-23). The keys of the kingdom of heaven — the passage on which the Church of Rome rests her arrogant and baseless claims. The power of the "keys" seems to be simply the power to admit or exclude, such as was exercised by the apostles in the early church; as, for instance, by Peter when he admitted the converted Jews on the day of Pentecost, and the converted Gentile Cornelius, and when he excluded Ananias and Sapphira, and Simon Magus; the same power which ministers of the Gospel exercise today, in accordance with discipline. Bind . . . loose. — The meaning is that the disciples, while abiding in this vital faith, and organizing the church, should be under such divine guidance that their decisions would be ratified in heaven; so that, whatever they prohibited, God, who was working in them by His spirit and directing them, would prohibit; and whatsoever they approved, God would approve, they having the mind of the Spirit. Schaff thinks "this promise is, in its full sense, applicable only to the apostles." Abbott regards it as "the spiritual Magna Charta of the disciples of Christ."

Jewish usage would explain "bind" and "loose" as equivalent to forbid and permit; the reference therefore is to the power of legislation in the church (Schaff).

20. Tell no man. — The Gospel was not yet completed. The Jews, with carnal ideas of the Messiah, would not accept the disciples' testimony. It was important that the disciples should know the fact of His Messiahship by authority; but it was not to be published until confirmed by His death and resurrection.

21. From that time. — Having assured them of His Messiahship, and of the perpetuity of His church, He next prepares them for what was implied by His Messiahship — the necessity of suffering and death. Suffer many things — more things, in fact, than were recorded. There is no human gage by which Christ's suffering can be measured. Elders, chief priests and scribes. — All the rulers in the nation were united against Him. Representatives of these three classes composed the Sanhedrin. And be killed — "a startling announcement to the disciples, and yet Daniel (9: 26) and Isaiah (53: 4-10) had foretold it. The cross is the necessary climax to His sufferings" (Schaff). And be raised again the third day. — This should have proved a comfort to them, but "they understood not the saying." The priests, however, heard of this predicted resurrection, and therefore managed to have a watch set over the tomb.

22. Peter took him — impulsively interrupted Him, with an act and words of remonstrance; possibly laid his hands upon *Him*. To rebuke him — to chide Him. Be it far from thee — "an exclamation of strong, impatient dissent" (Abbott). This shall not (R. V., "never") be unto thee — one of those hasty, characteristic outbursts of this impulsive disciple, in which he yielded to his feelings rather than his judgment. It is difficult to analyze Peter's motives in this rash speech — possibly inflation at his predicted dignity; possibly the conflict between what Christ had just announced and Peter's lifelong ideas of a temporal Messiah; possibly a personal feeling of recoil and dismay that the One whom He had learned to love should submit to such a cruel fate; possibly a protective feeling, as though he and the disciples would interpose by force to avert such a terrible doom. But whatever the motive, his speech placed him precisely in the position of the tempter in the wilderness.

23. Get thee behind me, Satan. — Though Peter had not meant it, his remonstrance was satanic; and to this satanic spirit in it Jesus replies in a tone of intense emotion. Just as He had repelled the conscious tempter, He now, and with the same language, repels the unconscious tempter. Thou art an offence unto me — R. V., "my stumbling-block," in My path; or "stone of stumbling." Thou savorest not — R. V., "mindest not." Things that be of God — the method appointed of God for the salvation of the world. Things of men — human expectations, feelings and ideas; "a rebuke for all who have a sentimental admiration for Jesus of Nazareth, but stumble at the cross, which belongs to 'the things of God.'" (Schaff).

It was Peter's tongue, but Satan turned it; therefore Christ calls Peter by Satan's name. They that will do the devil's work shall have the devil's name, too (Burkitt).

IV. Inferential.

1. Christ expects every believer to know in whom he believes.

2. The realization of Christ's deity comes not from the intellect, but from an "inwrought persuasion of the Holy Spirit."

3. Confessors of Christ will be made "living stones" in the spiritual temple of His church.

4. "He that keepeth My sayings shall never taste of death." Death hath no dominion over Christ's followers either individually or collectively.

5. Christ lives in His church through all time, directing its discipline. The decisions of its ministers so long as He abides within them are His decisions.

6. Those who confess Christ must needs follow Him in the path of self-sacrifice.

7. How quickly and unconsciously do we sometimes sink from the sublime heights of confession to the ignoble plain of the tempter!

8. Whatever is not of the cross is satanic.

V. Illustrative.

1. Two men were discussing the divinity of Christ, when one of them affirmed that if it were so, it should have been more explicitly stated in the Bible. The other said, "How would you express it, to make it indubitable?" He replied, "I would say that Jesus Christ is the true God." The other answered, "You are happy in the choice of your words; and they are the very words of inspiration. St. John, speaking of Christ, says, 'This is the true God and eternal life'" (Cheever).

2. "How much is that estate worth?" said one friend to another as they passed a beautiful mansion and extensive and highly cultivated grounds. "I do not know how much it is worth," was the reply; "but I know what it cost its owner." "How much?" "*His soul*," was the startling reply; and then he proceeded to narrate how exclusively the owner had lived for one object — to build himself a home on earth, utterly careless of the home on high — and had died impenitent and suddenly (Biblical Illustrations).

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TWO DECADES OF PRESBYTERIANISM.

Rev. H. L. Hutchins.

REV. F. A. M. BROWN, D. D., pastor of the First Presbyterian Church, New Haven, read the fourth paper in the series on "Church Progress," before the United Ministers' Meeting, Monday, Dec. 10. His subject was, "Twenty Years of Presbyterianism." Dr. Brown is a genial man, a hard-working pastor, and thorough and scholarly as a preacher. He came to our city but a few years ago to save a very weak organization of his church, and has succeeded so well that from a church of less than a score of members discouraged through certain unfortunate circumstances, it has become a strong body of over two hundred members, and they are about to build in the spring one of the finest church buildings in the city.

The address was as follows: It will not be construed as an invidious distinction that Presbyterians seek Biblical authority for their polity even at the risk of seeming criticism of all other denominational polities. It will rather be attributed to that logical conscience so signally manifest of Calvinistic blood. Presbyterianism is both a polity and a doctrine. As a doctrine it is commonly known under the name Calvinism. As a polity it is known as a system of church government which rejects alike the rule of one man and the rule of the extemporized and irresponsible assembly, but which asserts the right of self-government through its own chosen representatives, administering rule and discipline in accordance with the Word or God. Its polity is the fruit of its doctrine. That doctrine asserts the sovereignty of God over all men, and affirms the personal responsibility of every man to God, who alone is Lord of the conscience.

It is with pardonable pride that Presbyterians point to the patriotic position taken and held by their ancestors in the early settlement of this country. Says Mr. Bancroft: "The first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch Irish Presbyterians." The English officials and their Tory friends laid a large portion of the blame of the insubordination of the people on the Presbyterians. In Mecklenburg, North Carolina, a company of Presbyterians, on May 31, 1775, thirteen months before the Declaration of Independence, solemnly resolved to sever connection with Great Britain and drew up articles of confederation. These articles accepted the charge of Parliament to the King declaring the American colonies to be in a state of actual rebellion, and stating emphatically that all former laws in this province were to be suspended and whatever person shall hereafter attempt to exercise any commission from the Crown shall be deemed an enemy of his country. In 1775 the Presbyterian synod issued its pastoral letter in the interests of independence. These sturdy natures had their moral fibre toughened and stiffened in their former home by the trials of a transitional period of religious history, and when the great struggle came in their adopted country, they were eminently fitted by nature, education and religion to enter heartily into the struggle. Pastors left their pulpits and joined the elders of the sessions to fight the battle of liberty. Ministers were protected while declaring disagreeable truths by their fighting elders with pistols extended towards the few or many Royalists who might be present to object. Dr. Witherspoon, a lineal descendent of John Knox, was the only minister who signed the Declaration of Independence.

Our fathers believed that our church polity had a divine origin, that the entire Old Testament ecclesiastical economy was an exhibition of the principle of representation by elders, and that it extended to and even beyond the time of our Lord. They urged that the theocratic state was a republic and its rulers under Christ were the elders of the people of God. Our Scottish ancestors favored the blue as an appropriate church color, not merely by reason of its durability, but more because it is one of the sacred colors in the Tabernacle hangings and priestly vestments. To be known today, even, as a "blue Presbyterian," awakens in the true Presbyterian heart the flush of pride in a long and noble ancestry.

The Presbyterian Church has been likened to hickory, which is the most durable wood, but whose straight fibre renders it easy to split. The saddest and darkest page of our past history is the story of the division of 1741 and also the Cumberland division of 1805 and that of 1838, with their following strife, alienation and loss. No man today defends them. No good or great thing in our history is traced to them. Those divisions were brought on by men earnest and sincere in contending for the faith, and after intervals of seventeen and thirty-one years men like them in temper and faith were equally sincere in bringing about a reunion with mutual acknowledgments of each other's soundness in the faith.

Twenty Years of Progress.

The last twenty years bear in them testimony to the brightest period of the history of our church. Shortly before this period the church, which had been divided into Old and New School for more than thirty years, was united amid scenes of dramatic emotion. Under its inspiration a committee was appointed to report some suitable method of commemoration of so gracious an event. The chairman of that committee recommended the reunited churches to raise $1,000,000 as a special offering to the treasury of the Lord. Some one amended the motion to make it $5,000,000. It was accepted at once and unanimously carried. The committee reported two years later the magnificent sum of nearly $8,000,000. The raising of this memorial fund concentrated and intensified the affectionate interest of the whole reunited church. Dr. Ellinwood a few years later was able to report that instead of any decrease of contributions they were larger than ever. No church ever died of giving too much.

The work of the church has been enlarged in every direction. New boards have been formed, the plan of others has been enlarged, new fields of work have been encouraged. The evangelistic spirit has a large hold upon our churches. In 1799 the first camp-meeting of Christendom was held by Presbyterians at Gasper River, Kentucky. Later on basket meetings were encouraged in sparsely-settled districts.

The Christian Endeavor Society began its marvelous history Feb. 2, 1881, in the Congregational Church. As Dr. Clark has stated, it was the direct and immediate result of his visit to the Young People's Association of Dr. Cuyler's Lafayette Ave. Presbyterian Church in Brooklyn, and a close observation of their successful work. From the first it attracted the attention of our pastors and soon won its way into universal favor among us. The 10th Annual Convention, held in 1891 in Minneapolis, revealed the fact that more societies were formed in the Presbyterian churches than in the churches of any other denomination. Our church polity is peculiarly adapted for the formation and wise regulation of these importations from other churches. Like the Sabbath-school, the Young People's Society is under the control of the session of the church. I believe there is no recorded instance of serious friction between the session and Young People's Society.

Of late, the wide interest manifested in the welfare of the young men has taken definite shape in the formation of Brotherhoods of St. Andrew and Philip. The society receives warm commendation, especially from the pastors of our large city churches. This marked interest is manifest by large contributions to Young Men's Christian Associations of the country. It is recorded that the Presbyterian Church stands in the forefront as a substantial supporter of these Associations.

The charge is frequently made that Calvinism is a very narrow and illiberal style of religion. It may be interesting, however, to notice a few facts that will possibly show the tendency of a liberal spirit among us. The denomination has in its name and care twelve hospitals in this country besides those in foreign mission fields, which represent several millions in endowments and real estate, their purpose being to care for those who are too poor to care for themselves. In one of these hospitals 74 in every 100 of the inmates came from the Methodist, the Catholic, and the Lutheran faiths, while only eight were Presbyterians. The Jews, Unitarians, and Friends help to make up the rest.

In all interdenominational movements, also, there is shown a warm and generous interest. The American Bible Society, Tract Society and American Sunday-school Union, are recipients of large contributions from our churches. It is said by one of the leading executive officers of one of these societies, himself not a Presbyterian, that if the Presbyterian Church should withdraw its contributions and co-operation from any or all of these societies, their great work would thereby be ended. In 1891 the amount reported in the Minutes of the General Assembly to the American Bible Society was nearly 23 per cent. of the total gifts of the living to the Society.

Education and Colleges.

It has been said that it would be difficult to prove from Scripture that there is any inspired requirement for an educated ministry. But experience confirms what is at least suggested by Scripture passages and examples. The human founder of the Old Testament economy was an adopted child providentially sent to the best universities of Egypt, and supported at public expense by the board of education of the Egyptian government. It may be added that "woman's co-operation in church enterprise is at least a fact in the assistance Pharaoh's daughter gave to the collegiate education of Moses." The Presbyterian Church began in this country with an educated ministry. Denton, who was driven out of New England because of his Presbyterianism, was a graduate of Cambridge; Mackenzie studied at one of the Scotch Universities, and Andrews graduated at Harvard. The New England Puritans had only been landed sixteen years when Harvard was founded. It has not been the policy of the church to build up large universities, but rather to scatter schools, colleges and universities over the entire land, and thus encourage the diffusion of liberal education. The interests of this work are put in charge of a special board named "The Board of Aid for Colleges and Academies." The aim is, in the language of the General Assembly, to promote institutions that should have as their aim the education of the whole man, by colleges pervaded by a positive Christian atmosphere, and that should make the Bible one of the text-books. The Board has been in operation about ten years, and its aid to colleges and academies will average nearly $200,000 a year. At the present writing our church has 52 universities and colleges, 26 colleges for women, and 13 theological seminaries.

Of late special interest has been taken in the organization of our theological seminaries. It appears that there are three forms of organization, with earnest advocates for each. The first of these forms is the creation of the seminary by the General Assembly, as in the case of Princeton; the Assembly electing trustees and professors. The second form puts the seminary in charge of the Synod; the trustees being elected by the Synod, as in the case of Auburn Seminary. The third form is that of a close corporation; the trustees fill their own vacancies, and have entire direction of the institution. The sentiment at the time of the union of the Old and New School was strongly in favor of a uniform method of management; but of late, while there is a manifest divergence of opinion, and each system has its ardent advocates, there is yet a growing sentiment that the seminaries should in some way be amenable to either the General Assembly or the Synod. While Presbyterians have a profound repugnance to every form of popery, whether in the self-assertion of the seminary or that of the Assembly, they have a more profound fear of that subtle form of popery — extreme democracy. The subject has been more or less affected by recent cases of heresy trials of Prof. Briggs of Union, and Prof. Smith of Lane Seminary. The position taken by the seminaries in reference to these brethren, while exhibiting a loyalty of personal friendship, has in it the danger of an arbitrary assumption that the seminary is entitled to speak *ex cathedra* for the doctrine of the church. There is probably equal danger that the General Assembly may intrench upon the rights of the Presbytery in the issuance of doctrines in its own name. The general sentiment of the church is that while every man may be free in his studies and views, yet no man has the right to pose as a reformer and revolutionary propagandist of hypothetical doctrinal positions. If his convictions tend to the disruption and disintegration of the polity of the church, it is his duty and privilege to work from outside the camp. Twice the church has been divided, and both in 1741 and 1810 the questions of the training necessary for ministers occupied a conspicuous place among the causes of division.

Missions and Church Boards.

Very early in its history, in 1831, the denomination resolved itself into a Missionary Society. It is to be noted, however, that the last twenty years show unwonted energy and enterprise in this portion of church work. Our foreign missionary interest and activity date back sixty-two years, and in that period about $20,000,000 have been expended in its support. Our missions are established in all parts of the heathen world. In these missions we have 108 principal stations, 592 out-stations, 635 missionaries, 410 native preachers, 1,331 native teachers and helpers, 30,453 communicants, 30,460 pupils, 76 students for the ministry, 25 hospitals, 266,461 patients treated last year.

The Woman's Foreign Missionary work is coming into greater prominence with every year. Organized in 1870, it began its work with no great encouragement from the church, but it has reached a commanding position of usefulness, and is now divided into several boards, has its own periodicals and boards of managers, and puts into the field its own missionaries, organizes its own schools, and adds to the treasury annually $350,000.

The Woman's Board of Home Missions, organized in 1878, contributes about $340,000 annually. The General Assembly has given into their charge the care of all schools under the grade of academies in the limits of the Home Mission field. The women's work among the freedmen is also carried on with great zeal and efficiency.

The benevolent and missionary work of the church is cared for through the agency of eight boards, namely, Home Mission, Foreign Mission, Aid for Colleges and Academies, Sabbath-school Work, Church Erection, Ministerial Relief, Education for the Ministry, and the Freedmen's Board. The total amount contributed through these boards is nearly $5,000,000 annually. The total amount contributed through these same boards in 1874 was $2,478,684.

The oldest life insurance society in this country was the product of a desire to furnish means for the support of old or disabled ministers and their families. It received the name, "Presbyterian Ministerial Fund," was organized in 1755, is still in existence, and one of the most reliable life insurance companies. Without any wish to interfere with the field of this company, but rather with the hope of supplementing its work, the General Assembly in 1849 created the Ministerial Relief Fund, and in 1876 it was put into the care of a regular board. In 1887 an endowment fund of $606,000 was raised, and this amount was added to the permanent fund, making a total endowment fund of $1,151,263. The annual contribution to this cause is over $170,000. Several homes for aged and retired ministers and their families have also been built or donated.

A word must be said in reference to the temperance work of the church. The reports of the committees from Presbyteries, Synods, and General Assembly indicate a grand awakening on the subject. The Assembly has appointed a special temperance Sabbath, when the cause is to be presented by sermons and teaching in the Sabbath-school.

We have been termed a "newspaper denomination." Twelve newspapers are published in its interests, also two quarterlies and two monthlies.

The growth of the church in its membership presents a very hopeful outlook. In 1874 the number of communicants was 466,654; in 1894 it was 995,997; add the Southern Church, and we have 1,074,918. The Presbyterians of the United States number 1,300,000; of the world, 21,000,000. The last year's growth is larger than in any other year of the two decades, the additions amounting to 116,459; of these there were added on profession 74,826, by letter, 41,633.

SOME

INTERESTING INFORMATION ABOUT STOCKS

AND THE

BIG PROFITS MADE BY ALERT BUYERS.

When Jay Gould was asked how he made his great fortune of over $75,000,000, he replied that it was a very easy matter to become rich. "Just watch for the opportunity and then take advantage of it," said he. "I commenced with only a few hundred dollars." But there are many people who cannot recognize the opportunity. They are not in the position to know what is going on, and they therefore must depend upon sources of information, which are not the secret capital of Wall Street operators. There are many chances for making investments, but there are few like that offered by the Standard Chemical stock.

It is a well-known fact that Mr. Gould made most of his fortune by buying stocks at a low price, and holding on until they had an immense rise. He had the peculiar gift of knowing just when to buy and when to sell. Other men have made great fortunes in stocks of one kind or another, among them being Vanderbilt, John W. Mackay, and the Rockefellers.

Among the stocks that have been sensational in their development is the Bell Telephone stock rising from a very low price to over 200. This stock has paid large dividends, and made the original investors very rich.

The Western Union Telegraph Company started business with $500,000 of capital stock. By steadily increasing the number of offices year after, its present capital stock is $100,000,000, and pays $5,000,000 a year net profits to the stockholders.

There are many other high-priced stocks that cost original buyers a very low price, and now pay large dividends on many millions of capital stock.

The Edison Electric is another notable example of wonderful development and profit.

A broker who bought twenty shares of the original Electric stock at 45, costing $900, sold half of it a year later, getting $30,000 for ten shares.

The Standard Chemical Company is a corporation that is rapidly coming to the front, and according to the calculations of many prominent men of business, its stock promises to duplicate the history of the Bell Telephone and the Edison Electric.

G. W. Dunn, the head of the banking house of G. W. Dunn & Co., has had long experience in stocks. He says: In our twenty years' experience in Wall Street, we have never handled a stock of such intrinsic merit, or one which will pay such an immediate return. It is one which must appeal strongly to the small investor particularly as he generally has to buy at par and be content with a small dividend of 6 or 7 per cent. a year. One can invest in Standard Chemical stock now at $40 (the par value is $100). The stock is certain to have an immense rise when speculators and investors become aware of its great value, as it only requires earnings of $300,000 a year to pay 30 per cent. dividends on its par value, and this is equal to 50 per cent. cash dividends per year upon stock bought now at the low price of $40 per share.

Surely this is an opportunity which is met with but seldom in a lifetime.

When it is taken into consideration that it took about four years to introduce antipyrine, when suddenly the demand became so great for this drug that the discoverer, according to the official organ of the State Board of Health of Pennsylvania, "made a million dollars in a year from his royalties alone, independent of the immense profit made by the manufacturers," and that, as the Chicago *Tribune* claims, "the passage of the Free Quinine bill has saved to the consumers of quinine in the United States not less than fifty million dollars in eight years," we think that a company, holding the absolute monopoly of a drug that is better and cheaper than antipyrine or quinine, is certain to be a great money maker and big dividend payer.

The superiority of the Standard Chemical Company's product is thoroughly established by the solid indorsements of physicians who have used it in thousands of cases in the hospitals and in private practice. About seven thousand physicians have indorsed and use their product. The consensus of their opinion is that "every physician in the civilized world will be glad to use it," and "it must come into general use in every household."

As the earnings have been steadily increasing while the product has been strictly limited to the use of a few thousand physicians, the profits of the company must be enormous as soon as the public becomes familiar with it. The fortunate stockholders have already received dividends amounting to 120 per cent.

There will be lively times in this stock when it is listed on the Stock Exchange. We deal in numerous bonds that pay from 4 to 5 per cent. a year. We are so confident of the profits that will accompany investment in this stock that we have not the slightest hesitation in advising our clients to sell their bonds and invest in Standard Chemical stock while they can buy it at 40.

Applications are already pouring in from physicians, dentists and druggists all over the country for agencies to supply the public. These men are quick to appreciate the certainty of profit. They are, perhaps, better able to judge than others, and the applications we are receiving show how they regard it.

The Equitable Life Assurance stock was sold at a low price. By increasing the number of agents year after year, the stock is worth now $3,000 a share, and they have assets of over one hundred million dollars!

Standard Chemical stock will have about the same history in a more moderate degree. The company is incorporated under the laws of the State of New Jersey. The par value of the shares is $100 each, full paid and non-assessable. The stockholders have no individual liability whatever.

The officials and stockholders are well-known practical financiers, and business men whose names are at once a synonym for honest, judicious management and a guarantee that any stock in which they invest is sure to be safe, solid and highly profitable. Among them are G. W. Dunn, Esq., banker, 2 Wall St., New York; Eugene Harvey, Esq., banker, Drexel Building, Philadelphia; A. S. Service, Esq., cashier of First National Bank, Sharon, Pa.; August Jaedicke, Jr., Esq., cashier of Hanover State Bank, Hanover, Kansas; Jacob Deyo, Esq., cashier of Huguenot National Bank, New Paltz, N. Y.; J. H. Smack, Esq., of the S. S. White Dental Company, the largest manufacturers of dental goods in the world; George D. Hilyard, Esq., the New York contractor and builder; Howard Swinsford, Esq., Insurance, Richmond, Va.; S. J. Gifford, Esq., Insurance, Dunkirk, N. Y.; R. A. B. Dayton, Esq., counsel of the Company, 323 Broadway, New York; Prof. A. H. Young, Hanover College, Indiana; Prof. Addison Hogue, Washington and Lee University, Lexington, Va.; Dr. R. Curtis Gray, Dr. G. W. Weld, Dr. W. R. Chichester, New York; Dr. John D. Day, Carbondale, Pa.; Dr. Herman Prefontaine, ex-U. S. Consul, Troy, N. Y.; Rev. R. M. Stanbrough, West Hurley, N. Y.; Rev. I. R. M. Beeson, Mount City, Mo.; Rev. Alexander Bell, Cushing, Canada; Y. Carryer, Esq., of the Canadian Pacific Railway, Field, B. C., Canada; and the Estadistica Grafica Syndicate that represents all the South American Republics.

The company have commenced advertising their product to the general public throughout the United States, and are also sending out circulars, pamphlets, etc., to the 113,000 physicians, 14,000 dentists and 40,000 druggists. Here is just where the opportunity for profitable investment comes in. In order to manufacture on a larger scale, and supply the immense demand, the company have decided to sell a limited amount of stock at $40 per share in lots to suit purchasers, from one share upwards. This very low price will enable many who have a small amount of money to invest in a profitable business. A stockholder has the valuable privilege of becoming an agent if he wishes, or can have a person appointed as agent.

Many shrewd investors and speculators are taking advantage of this opportunity. Some of the directors are in favor of advancing the price to $60, and there are prophecies that the stock will quadruple in value shortly, as the Company are about to notify all the bankers and brokers in the United States that the stock will be listed on the Stock Exchange. There are only 586 shares left in the treasury to be sold, and the buyers will secure the big dividend to be paid in February. As soon as these shares are taken the great rise commences. The Mercantile Trust Company are the Registrars of the stock, which can be bought by addressing the Standard Chemical Company, 90 and 92 Broadway, New York. Remit money, for the number of shares wanted, by check, draft, money order, or by express, or have the stock certificate sent by express C. O. D.

The secret of making money is in the old Greek proverb "Kairon Gnothi" (know your opportunity).

Throat Comfort.

Rest at night; freedom from dryness, and all tickling sensations may be secured by a small dose of Adamson's Botanic Cough Balsam. Public speakers, singers, and professional men, find it of great use. Sweet and pleasant to the taste. Sold everywhere.

Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

Review of the Week.

Tuesday, January 8.

—Starving people parade the streets of St. John's, N. F., and demand work or bread.

—Floods cause great damage in the Ohio and West Virginia rivers.

—Chinese peace envoys instructed to grant Korean independence and an indemnity only.

—An extraordinary grand jury instructed to examine evidence presented before the Lexow Committee and to punish the offenders found guilty.

—Heavy fighting reported near Kassala between Italians and Mahdists.

—The Nantasket Beach and Warren & Bristol branches of the New York, New Haven & Hartford road to be equipped for operation by electricity.

—The State board of arbitration trying to arbitrate the Haverhill strike.

—Columbia College receives endowments of many hundred thousands of dollars.

Wednesday, January 9.

—Bread riots in St. John's continue; stores and the legislative building broken into.

—An investigation of the Westboro National Bank ordered.

—The King of Korea formally declares the independence of the country.

Two Mince Pies, equal to our Grandmother's, from each package of None-Such Mince Meat, without the worry and work. For sale by all Grocers.

MERRELL-SOULE CO., Syracuse, N. Y.

MINARD'S King of Pain. LINIMENT

RELIEVES Sore Feet, Stiff Joints, AND PAINS IN Back, Chest, AND Sides.

HEALS Burns, Scalds, Insect Bites, etc.

CURES Rheumatism, Neuralgia, Headache, Toothache.

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THE GREAT Internal and External REMEDY FOR MAN AND BEAST.

IS SOLD BY ALL DRUGGISTS, IN LARGE BOTTLES AT THE POPULAR PRICE OF 25cts. SAMPLES FREE. TRY IT AND YOU WILL BE CONVINCED

It is the KING OF PAIN.

MINARD'S LINIMENT MF'G CO. BOSTON, MASS.

$2.75 GENTS 14 KARAT GOLD PLATE. CUT THIS OUT and mail it to us with your name and address and we will send you this beautiful gold finished watch by express for examination. You examine it at the express office, and if you think it a bargain pay our sample price $2.75, and it is yours. It is magnificently engraved and equal in appearance to a genuine Gold Gold watch. A guarantee for years and beautiful gold plate chain and charm sent free with every watch, write to-day, this may not appear again; mention whether you want gents' or ladies' size. THE NATIONAL MFG. & IMPORTING CO., 204 Dearborn St., Chicago, Ill.

Thursday, January 10.

—State Treasurer W. W. Taylor, of South Dakota, reported short in his accounts to the amount of $250,000.

—Joseph R. Lesson succeeds Jonathan A. Lane as president of the Boston Merchants' Association.

—Practical defeat of the Carlisle currency scheme in the House.

—Alarming increase in the New York city death-rate caused by grip.

—The President submits to Congress Hawaiian correspondence; Great Britain desires to lease Necker Island for telegraph purposes; Hawaii asks our consent.

Friday, January 11.

—Austin Corbin proposes to colonize 4,000 acres of land in Arkansas with Italian immigrants.

—Suicide, in Providence, of Cyrus C. Armstrong, secretary of the Roger Williams Savings Fund and Loan Association.

—Senator Chandler renominated by New Hampshire Republicans.

—A crusade inaugurated against saloons, gambling places and houses of ill repute in Bridgeport, Conn.

—The Japanese rout the Chinese at Kaiping, 120 miles northeast of Pekin, after four hours' fighting.

—Eight business firms burned out in Toronto; loss nearly $1,000,000.

—Vigorous speeches on the Anti-Socialist bill in the Reichstag.

—Income tax fight begun in Senate.

Saturday, January 12.

—Rev. Dr. Duryea, the well-known Congregational preacher of Omaha, formerly of Boston, very ill with nervous prostration.

—Occurrence of a $35,000 fire at Great Barrington.

—The estate of the late Gen. Butler turns over the post buildings at Fort Union, N. M., to consumptives, free of cost.

—The cruiser "Castine" ordered to the east coast of Africa in order to protect American interests there.

—Dedham celebrates the anniversary of its old free school, founded 250 years ago.

—Two strikers attacked in Haverhill, it is alleged, by non union men, and one of them badly wounded.

Monday, January 14.

—The shortage of ex-Treasurer Taylor of South Dakota foots up to $367,023.

—The Victoria Hotel and St. George's Club in Quebec burned.

—"Mother" Prindle of New York, Lady Somerset and Miss Willard speak in Music Hall on the social problem.

—A big strike ordered on the Brooklyn electric roads; 6,000 men affected.

—Bill Cook, the noted train robber and murderer, captured in New Mexico.

W. F. M S.

The first quarterly meeting of New England Branch of the W. F. M. S. was held Jan. 9, in *Auburndale*. After the usual business meeting of the executive committee, the morning session was opened with devotional exercises led by Mrs. S. J. Steele. The president, Miss Hodgkins, gave a *résumé* of current events in the East, with especial reference to their bearing upon missionary work. The minutes of the last meeting were read by the recording secretary, Mrs. Buell. The report of the treasurer was read and accepted, and a "Glimpse of the Home Work" given by the home secretary, Miss Cushman. Mrs. Alderman read the report of the foreign work for the quarter, making allusion to the pitiful fact of our inability to supply the numerous calls. Brief statements of their respective fields were made by several of the Conference secretaries. Impromptu items of information concerning our missionaries were given by various individuals, affording a novel but interesting exercise. Mrs. Anna Golden Stuart, late of China, made an address which was listened to with attentive interest.

A service of prayer for missions was held at the noon hour. This is to be a permanent institution, and is to be held at the Committee Room, 36 Bromfield St., every Wednesday at 11.30 A. M. Our members are invited to plan their business in the city so as to be present as often as possible.

In the afternoon devotional exercises were led by Prof. Whitney, of Wellesley College. The Lasell Missionary Society occupied the next hour with well-prepared essays and discussions. An address by Mrs. Joseph Cook was received with almost breathless attention. Miss Gordon paid a tribute to the memory of Mrs. Mary T. Lathrap. Greetings from the Woman's Board were brought by Mrs. Peloubet, and the delightful occasion was brought to a close by a brief speech from our missionary, Miss Fannie Sparkes, of India.

H. B. STEELE.

The Food Exposition

is an educator for housekeepers. You are not obliged to attend it to appreciate the value of Borden's Peerless Evaporated Cream. Your Grocer can supply you; always ready; uniform results assured. Insist upon having Borden's.

WHAT THEY ALL SAY.

Beautiful Women Give Some Wonderful Information Concerning Female Beauty We do not Think it Will Take Women Long to Act Upon This Idea.

The poet and philosopher, Ralph Waldo Emerson, says:—

"If eyes were made for seeing,
Then beauty is its own excuse for being."

Beauty of feature and elegance of form have ever been the desire of the feminine mind. And it is a perfectly laudable and natural ambition. Women are born to sway the hearts and minds of men as much by their beauty and attractiveness, as by the subtler charms of goodness and purity.

And yet, how few women attain the beauty which should be theirs, and in those few who are beautiful, how quickly their beauty fades! This is wrong. Women are naturally beautiful — at least of pleasing and attractive appearance — and in nearly all the cases where women lack these physical charms, the fault is their own.

Good looks and beautiful forms are entirely dependent upon good health. One must have strong nerves and pure blood to be beautiful. Failing to have these, is to fall of good looks and fine figure, and the woman who becomes broken in health, even in the slightest degree, will see her beauty gradually fade.

The moment women realize this, that moment will they understand that physical beauty is a matter within their own control. And just how it is so, is told by Mrs. Frances Lytle, of 2 Hunter Ave., Rochester, N. Y.

"I was very pale and delicate," she says, "and had no color, and had female weakness with leucorrhœa, and suffered great pain at my periods. I am now well, thanks to Dr. Greene's Nervura blood and nerve remedy. My face is plump and my cheeks red, and my complexion pure. When I began the use of this remedy, I only weighed 81 pounds, and now I weigh 115 pounds and am still gaining. Dr. Greene's Nervura blood and nerve remedy is a wonderful medicine. I have not had any trouble since I began taking it."

Miss Emma Mariatt, of Oxford, N. J., says: "I have been a sufferer for ten years, and the victim of a large tumor weighing twenty pounds, which I had removed, and I suffered untold agony for many months after.

"I tried the skill of many physicians, all of whom utterly failed to give me any relief.

"I then used that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy, and after using a few bottles I was entirely cured.

"To those who have been suffering from various diseases, and have failed to find any relief, I am, today, a living testimony and witness to the wonderful and marvelous curative powers of this great medicine. To persons suffering from various diseases, I earnestly recommend the use of this remedy if they would be cured. For further information I will willingly, cheerfully, and promptly respond."

Miss Della T. Shea, of 210 Lexington St., East Boston, Mass., makes the following statement:—

"About seven years ago I began to feel very uncomfortable after eating, so much so that I found it impossible to keep the slightest food on my stomach. I grew worse for three months, so I was obliged to give up work and go to the hospital.

"I tried many remedies and doctors but they did me no good. A friend advised me to try Dr. Greene's Nervura blood and nerve remedy.

"I began using it, and after a week felt much better. When I had taken four bottles the weakness in my stomach was all gone, and I could eat anything without distress, while a short time before I found it impossible for weeks at a time to even drink a glass of milk and keep it in my stomach.

"I was unable to wear anything but a loose dress, and I did not go out of the house for months at a time. I am now cured of my trouble, and am well and strong. My cure is wonderful. Dr. Greene's Nervura blood and nerve remedy has done what the hospitals, doctors and other medicines could not do.

"It is a splendid medicine, and I urge every suffering person to use it. I love to think of the good it is doing, and wish every one who is not perfectly well would take it."

Miss Rose McCarthy, of 347 East 87th St., New York city, writes as follows:—

"For a long time I was troubled with nervousness and violent headaches. I would lie awake nearly all night and was in constant misery. Previous to this, my complexion was a very healthy color, but now it became very bad.

"I took three bottles of Dr. Greene's Nervura blood and nerve remedy and was entirely cured. My nervousness and headaches left me, my good complexion returned, and I slept perfectly. I can safely say to everybody who is suffering, just give it a trial, and you will be cured. I hope my statement will find relief for many people who do not know the benefit of such a wonderful medicine."

It is thus evident that women can get well — can secure perfect health, strong nerves and pure blood by using the great vital restorative, Dr. Greene's Nervura blood and nerve remedy. If, therefore, women will maintain their health and strength by this remarkable medicine, we will guarantee them beauty of face and form, the bright eyes, pink cheeks and clear complexion of youth, and the rounded form, graceful lines and elastic step of vigorous physical development.

This remedy can be used without hesitation by all, as it is purely vegetable and is endorsed and prescribed by physicians; indeed, it is the prescription and discovery of our most successful physician in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted at any time, without charge, personally or by letter.

CHURCH ORGANS HOOK & HASTINGS CO. Boston and New York Established in 1827

A CRUISE TO THE MEDITERRANEAN.

By specially chartered steamer Friesland, Feb. 6, 1895, visiting Bermuda, Azores, Gibraltar, Malaga, Granada, Alhambra, Algiers, Cairo; seven days at Jerusalem, Beyrout, Ephesus, Constantinople, Athens, Rome. Only $325, hotels, excursions, fees, etc., included. Organized and accompanied by F. C. Clark, ex-United States Vice Consul at Jerusalem, and a staff of competent assistants. Thirty excursions to Europe. Ocean tickets by all lines. Send for Tourist Gazette.

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ARE YOU GOING TO TRAVEL?

It will cost you little to get FULL INFORMATION — it will save you much. Ask H. GAZE & SONS, Chief Office, 113 Broadway, New York, for their TOURIST GAZETTE.

$8.00 TO CALIFORNIA

Is the price of one double berth in Tourist Sleeping Car from Boston.

This is on the famous "Phillips-Rock Island Tourist Excursions," and cars run through from Boston without change, on fast train, leaving Boston every Tuesday.

Write for map and full particulars to

I. L. LOOMIS, N. E. P. A., 220 Washington St., Boston, Mass. JOHN SEBASTIAN, G. P. A., Chicago.

WASHINGTON EXCURSIONS.

ALL EXPENSES INCLUDED.

A series of personally conducted excursions to Washington, D. C., during the season of 1894-'95, designed particularly to accommodate the people of New England, will be operated via the Royal Blue Line. These excursions will cover a period of seven days and the rate of $23.00 from Boston will include fare for the round trip hotel accommodations in Washington, transfers, and all necessary expenses. The next excursion will leave Boston Wednesday, January 23d, and other dates will be announced later.

For information, tickets and circulars, call on or address A. J. Simmons, New Eng. Pass. Agt., 211 Washington St., Boston.

The *Trade Monthly*, "devoted to the interests of the retail merchant," published by Brown, Durrell & Co., Boston, is a new and attractive candidate for the reading and trading public. This first issue is a special souvenir number, and is to be succeeded by one equally attractive on each succeeding month. The printers and artists have done their work extremely well, presenting in a series of attractive pictures the various departments of this great establishment, while the editor, Mr. Frank A. Arnold, has performed his part with equal skill and ability. He has made a magazine rich in his chosen line of information and delightful to look upon. It appears in the twenty-fifth year of the founding of this well-known mercantile house, and is designed, in addition to the catalogue matter, to contain each month much good reading matter along lines which will be appreciated by commercial readers.

Church Register.

HERALD CALENDAR.

Lewiston Dis. Min. Asso., at Lisbon,	Feb. 4-5
New Bedford Dis. Min. Asso., at Middleboro',	Feb. 18, 19
Norwich Dis. Min. Asso., at East Main Street, Norwich, Conn.,	Feb. 18, 19
Prov. Dis. Min. Asso., at Tabernacle Church, Providence,	Feb. 25, 26

Conference.	Place.	Time.	Bishop.
New England,	Salem, Mass.,	April	3, Merrill.
N. E. Southern,	Providence, R. I.,	"	3, Walden.
New York,	Kingston, N. Y.,	"	3, Newman.
New York East,	Stamford, Conn.,	"	3, Warren.
New Hampshire,	Concord, N. H.,	"	10, Merrill.
Vermont,	Waterbury, Vt.,	"	10, Foss.
Northern N. Y.,	Herkimer, N. Y.,	"	10, Mallalieu.
Troy,	Saratoga Sp'gs, N. Y.,	"	17, Walden.
Maine,	Saco, Me.,	May	2, Bowman.
East Maine.	Bucksport, Me.,	"	9, Bowman.

NEW ENGLAND METHODIST HISTORICAL SOCIETY. — The annual meeting of this Society will be held in the Society's Room, 36 Bromfield St., Boston, on Monday, Jan. 21, at 2.30 p. m. Directors will meet at 1 p. m. on the same day.

JOSEPH H. MANSFIELD, Rec. Sec'y.

LEWISTON DISTRICT. — Will the brethren intending to be present at the Ministerial Convention of the Lewiston District, Maine Conference, please inform me at once? G. D. HOLMES, Lisbon, Me.

Money Letters from Jan. 8 to 15.

E T Adams, Miss E Anderson, N C Alger, E B Atkins, J B Aldrich, J E Allen, J S Allen. B K Barnard, Mrs S M Burrill, Mrs C W Boyden, L Blaylock, C E Beals, L D Brown, W P Ballard, Wm Bolden, C P Blackmar, G W Butters, Mrs A W Browne, Simeon Brownell. Mrs G E Chapman, J W Charlton, George Clark, I Crossman, Mrs L Conant, Mrs Jos Cummings, John Collins, G W Chappel, Edw Carter. J A Dixon, Mrs Wm Daniel, Jos Dennison, Mrs E I Davis, Thos Dixon. T F Ellsworth, T J Everett, E W Eldridge. W S Fritch, Mrs George Farnham, S P Fairbanks, T P Frost, C P Flanders, Mrs E J Fairfield. J S Gile, L H Greeley. B Humphries, M Hawken, J B Hinchcliffe, C M Howard, Thos Howarth, Edw Hunt, W T Hale, Mrs F Humphrey, H C Harris, Mrs N L Hubbard. Miss L D Jones, Mrs D V Jenkins. Mrs M J Kingman, W J Kelly, S L Kenyon. T J Leak, A Lawrence. Mrs J D Meserve, C A Maine, Mrs B W Mallett, Wm Murphy, G I Millward, H H Martin, J. Q Maynard, J E Moss, Thos Moore, G E Marshall, Ella M Mathews, J T Moore. C F Noble, Miss Lizzie Newton, A R Nichols, D D Nye, C S Nutter, C L Nye, S R Niles Co. Mrs S W Perry, B H Piper, W A Peore, J W Penney, F H Phinney. J P Roe, Shebnah Rich, M. Raymond, Mrs E H Rood. A L Smith, R Sanderson, C A Stanhouse, Mrs E J Safford, Mrs C F Simmons, C E Springer, J B Sexton, E Spaulding. H D Towne, C. F. Tinker, E M Tibbetts, Mrs C E Thompson, Henry Tuckley, L F Tucker, James Tregaskis. I R Vanderwater. M E Wellington, W T Worth, G B Walker, W Wignall.

ASK THEM Why?

Ask the men who are making imitations of COTTOLENE, the new vegetable shortening, why they give up lard and try to trade on the merits of COTTOLENE? Perhaps you can guess why.

ASK HIM Why?

Ask the grocer who attempts substitution, why he tries to sell an imitation when people call for that pure, palatable and popular vegetable shortening, COTTOLENE? Perhaps you can guess.

ASK YOURSELF Why?

Why should not YOU use COTTOLENE, instead of Lard for all cooking purposes? It has the highest possible endorsement; from Physicians as to healthfulness; from Cooking Experts as to superiority; from housekeepers as to economy. Use COTTOLENE and stick to it.

Sold in 3 and 5 pound pails.

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The N. K. Fairbank Company,
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204 State Street, Boston.
Portland, Me.

Marriages.

JORDAN — PRINCE — Dec. 27, by Rev. John R. Cushing, W. Harrison Jordan and Elizabeth G. Prince, both of Roslindale.

JOHNSON — CASSIDY — Jan. 1, by the same, at Quincy, H. Howard Johnson, of Boston, and Sarah E. Cassidy, of Quincy.

RAND—TYLER—In Laconia, N. H., Dec. 14, by Rev. W. J. Wilkins, James Prentice Rand and Alice M. Tyler, both of Laconia.

HAWKES — BODGE — In Gorham, Me., Jan. 1, at the North Street parsonage, by Rev. E. W. Kennison, Eugene Hawkes, of Gorham, and Mary Bodge, of Windham, Me.

ROBINSON — LANE — In Hubbardston, Dec. 25, by Rev. S. C. Cary, Leonard O. Robinson, of Westminster, and Lillian S. M. Lane, of H.

JENKINS — BROAD — In Weston, Mass., Jan. 1, by Rev. S. H. Noon, Herbert E. Jenkins and Elizabeth E. Broad, both of Lee N. H.

NOTICE. — Rev. George Hodges, D. D., Dean of the Episcopal Theological Seminary of Cambridge, will lecture on "Preaching to the People," Monday, Jan. 21, at 12 m, in Association Hall, Boylston St., corner of Berkeley St. This is the Bishop Brooks Memorial Lecture for 1895, given under the auspices of the School of Expression, and is open to all clergymen, theological students, and Christian workers.

EVANGELICAL ALLIANCE. — Extra meeting, Monday, Jan. 21, at 12 m. Subject, "The Armenian Massacres." Speakers, Rev. Dr. Cyrus Hamlin, Rev. I. J. Lansing, Vortan Jonjansen, Dr. and Miss Blackwell, and others. A map and instructive descriptions. Public invited. WILL C. WOOD.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

Dean's Rheumatic Pills absolutely cure Rheumatism and Neuralgia. Entirely vegetable. Safe.

Dr. STRONG'S SANITARIUM,

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A popular resort for health, change, rest and recreation all the year.

Elevator, Electric Bells, Steam, Open Fireplaces, Sun Parlor and Promenade on the roof, etc.

Suites of room with private baths. Croquet, Lawn Tennis, etc. Massage, Electricity — all baths and all remedial appliances.

New Turkish and Russian baths in the Annex unsurpassed in elegance and completeness.

Send for Illustrated Circular.

THE ALPHA CHAPTER will meet on Monday, Jan. 21, at 1.15 p. m., at the Crawford House. Rev. Jesse Wagner, '61, will give an Historical Sketch of the Bibliothean Fraternity; and Rev. W. T. Perrin, '74, will present "Class Letters and Class History."

EDWIN H. HUGHES, Sec'y. SETH C. CARY, Pres't.

W. F. M. S. — The annual meeting of the Eastern Division of Boston North District will be held on Thursday, Jan. 31, at the Union Square Church, Somerville. Business session at 10 a. m.; and at 2 p. m., addresses will be given by Mr. Arthur J. Watson, of India, and others. A large attendance is urgently requested. Basket lunch.

THE WINTER SESSION OF THE ROCKLAND DISTRICT MINISTERIAL ASSOCIATION will be held at Wiscasset, Feb. 4-6. Full program next week.

QUARTERLY MEETINGS.

ROCKLAND DISTRICT — FOURTH QUARTER.

Services by Presiding Elder.

FEB.

3, Dutch Neck, a m; Madomak, p m.
10, Morrill, a m; Montville, p m.
17, Dresden Mills, a m; So. Dresden, p m.
24, Clinton, a m; Benton, p m.

MARCH.

3, China, a m; N. Palermo, p m.
10, No. Waldoboro', a m; Orff's Cor., p m.
17, Waldoboro', a m; Winslow's Mills,
24, Spruce Head, a m; So. Thomaston, p m.
31, Sheepscot, a m; W. Alna, p m.

APRIL.

7, Pemaquid, a m; Bristol Mills, p m.
14, Arrowsic, all day.
21, Wiscasset, a m; South Newcastle, p m.
28, E. Boothbay, a m; South Bristol, p m.

Services by substitute.

FEB.

17, Windsor & Cross Hill, Preble.
24, Randolph & Chelsea, Hills.

MARCH.

3, Unity & Troy, Pearson.
17, Friendship & So. Waldoboro', Phelan.
17, Cushing & Thomaston, Powlesland.

APRIL.

7, Camden & Rockport, Plumer.

Services by pastor, who will please fix the date, and arrange details:—

Belfast, Boothbay Harbor, Damariscotta and Mills, Rockland, Pittston and Whitefield, Searsmont, Searsport, Southport, Union, Woolwich.

Quarterly Conferences.

FEB.

Bremen, 4. Windsor, 23.
Morrill, 9. Clinton, 25.
Dresden Mills, 16. N. Vassalboro', 26.
Pittston, 19. China, 27.
Randolph, 20. Unity, 28.

MARCH.

Montville, 1. Cushing, 2.
Searsmont, 4. S. Thomaston, 12.
Waldoboro', 13. Camden, 24.
Friendship, 19. Rockport, 27.

APRIL.

Searsport, 2. Thomaston, 17.
Belfast, 3. N. Waldoboro', 18.
Damariscotta, 5. Wiscasset, 20.
Pemaquid, 6. Sheepscot, 21.
Round Pond, 8. Boothbay Harbor, 23.
Rockland, 10. Southport, 27, p m.
Woolwich, 13. S. Boothbay, 27, eve.
Georgetown, 15. Union, 29.

DEAR BRETHREN: Let us do our BEST to have ALL THINGS READY, and take "no steps backward."

W. W. OGIER.

The Conferences.

(Continued from Page 5.)

this is true. It is also true in a higher sense that it could not afford not to make them. The dilapidated condition of the property, and the urgent need of the society for enlarged facilities for carrying on its work, constituted an imperative demand for the improvements made. It is true, however, that this society cannot afford to carry a debt. Our present indebtedness would seriously cripple us in our work. It must be paid. We appeal to the friends of Methodism, and especially to the many friends of this old, historic church, to help us in this crisis. This church was one of the first to be founded in New England by Jesse Lee and his co-workers. Its history unfolds a century of heroic self-sacrifice. It preserves, more fully perhaps than any other church in the connection, the primitive type of Methodism. By affording it financial aid at this time, you will be a co-worker in perpetuating, in highest efficiency, an historic monument of New England Methodism. The expense of the Dearborn window will be met by the churches served by Mr. Dearborn, and by his immediate friends. Contributions have already been made by the Watertown and Everett churches, and responses from others are assured. An elegant pulpit Bible has been provided, the gift of Mr. and Mrs. Wm. Kerr, of Boston.

J. H. HUMPHREY.

Springfield District.

Ware. — On Sunday, Jan. 6, 6 adults were received from probation, 2 by letter, and 1 on probation. Rev. A. M. Osgood, pastor.

Springfield. — The Week of Prayer was observed by four afternoon preaching services, these being a union of all the evangelical churches of the city. In the evening each church held its own service, or united with others in its immediate vicinity.

On Monday afternoon there was held in the parlors of State St. Church a union prayer-meeting of the W. F. M. S. auxiliaries. Mrs. S. L. Baldwin, president of the New York Branch, was present, and gave a delightful Bible reading upon the Lord's Prayer, also a talk about the work of the Society.

It gives us great pleasure to report that the son of our worthy presiding elder, whose serious illness was chronicled a few weeks ago, is steadily improving, and hopes soon to be at college again.

Chicopee. — On the occasion of the third quarterly conference the pastor and his wife entertained the members of the official board at the parsonage. Supper was served, and a very pleasant evening passed. Rev. J. H. Weber begins union revival services here early in February. Rev. Geo. F. Durgin, pastor.

Millineague. — The pastor, Rev. Jerome Wood, has been very ill with pneumonia, but is now steadily improving, and hopes soon to be able to again take up his work. He has been fortunate in having with him Mrs. Wood's father, Rev. Wm. McK. Bray, of Navesink, N. J., who has not only preached, but has cared for all departments of the work. The elegant easy-chair which Mr. Wood received at Christmas from his people has been enjoyed with keenest appreciation during these days of weakness.

Southwick. — The repairs upon the church are nearly completed, and the present expectation is that the reopening will occur Jan. 20. The church has been painted thoroughly inside and outside, the walls have been replastered, the pulpit furniture newly upholstered, a new furnace put in the cellar, new carpet, etc. A barn has also been erected upon the parsonage lot. Services are well attended, meetings are spiritual, and all is done in peace and unity. At the fourth quarterly conference the return of the pastor, Rev. George Hudson, for another year was unanimously requested.

Asbury. — Watch-night services were held, and a good audience listened to an able sermon by Presiding Elder Thorndike. The annual reports of the Epworth League, Sunday-school and Ladies' Social Union show encouraging gains, the Epworth League reporting a gain of twenty, the Sunday-school a gain of fifty, and the Junior League a gain of forty-five in average attendance. The Social Union realised over $300 from the recent Christmas sale. The pastor and wife were generously remembered with Christmas gifts. All current expenses are paid to date. On the first Sunday of the year 7 persons were received by letter. A deep spiritual interest prevails. Rev. Charles Tilton is pastor.

Westfield. — The pastor, Rev. L. H. Dorchester, has not for some weeks been in his usual health — the result of a severe cold. His official members, seeing that he was really unable to work, presented him, as a New Year's gift, $100, and urged his taking as long a rest as was necessary. At the advice of his physician, Mr. Dorchester sailed, Jan. 9, on steamer "Trinidad" from New York for the Bermudas, hoping to return in about a month with renewed health and strength. The church supplies the pulpit during his absence. It is expected that Rev. William Rice Newhall, of Wilbraham, will preach every Sunday.

Bernardston. — This church has met with a severe loss in the decease of Mr. James Streeter, who died on Monday, Jan. 7, at the age of 64 years and 8 months. For many years a stanch member and class-leader of the church, he bore his cross bravely, doing all in his power to advance the cause of the Redeemer. The bereaved family has the sincere sympathy of pastor and people.

Chicopee Falls. — Rev. N. B. Fisk is closing three years of successful service at this church. At the communion on Sunday, Jan. 6, 17 were received on probation — five of them recent converts from Romanism. Up to the present time he has received 102 on probation and 97 into full membership. A deep spiritual interest prevails. The congregation and Sunday-school have outgrown the church accommodations. The evangelist, Rev. J. H. Weber, commences union revival services in this church in February. W. G. R.

Ayer's CHERRY Pectoral

For Colds and Coughs

RECEIVED MEDAL and DIPLOMA AT THE World's FAIR.

RENTERS OF SAFE DEPOSIT BOXES

Will consult their own interest by examining the vaults and accommodations which are offered by the

SECURITY SAFE DEPOSIT COMPANY,

Equitable Building, Boston.

New Vaults, Coupon Rooms, Reading and Toilet Rooms all on the street level.

This company has, in order to afford greater security to its boxholders, demolished their old vault and substituted a new vault more than twice as large as the old one, situated on a level with the street, combining in its construction every improvement which modern science and inventive genius have been able to devise for the protection of treasure.

Extensive coupon rooms, a reading room and toilet rooms are also on the street level. A luxuriously furnished department has been prepared for the use of ladies who rent safe deposit boxes.

Our Book Table.

General Hancock. By General Francis A. Walker. D. Appleton & Company: New York. Price, $1.50.

In this latest instalment of the "Great Commanders" series we have an essentially military biography. The incidents in the General's early life are passed over rapidly, as are also those of the years after the war. The bulk of the record deals with the events in the great struggle between the sections. What the reader wishes to know is the quality and amount of his service for the country, and this the biographer gives with great accuracy and neatness. Those whose lives have been hitherto given in the series held independent commands, but General Hancock remained to the end of the war in command of the Second Corps. Of the corps commanders he was the most illustrious, and has found, in his subordinate, General Walker, an appreciative and competent biographer. This life of General Hancock will pass as one of the best volumes in the series. He was every inch a soldier. He won the favor and enthusiasm of his subordinates; he gained the high regard of his countrymen; and in this and many other records his name and honorable deeds will go down to posterity.

The New Womanhood. A Solution of the Woman Question. By James C. Fernald. Introduction by Marion Harland. Funk & Wagnalls: New York. Price, $1.25.

Humanity is a unit. Woman is a segment of the great circle. There can be no fruitful study of her character and destiny apart from this higher unity. She is part of a whole rather than an independent being. One infelicity in discussing the woman question has been the almost inevitable tendency to consider woman apart from her natural relations and thus to attack the integrity of the race. In so far as this has been done, the discussion has been mischievous. We cannot rise above the conditions of nature. No theory, however well it may appear on paper, can be an improvement on natural conditions. God made nature, and the nature which He made can never be superseded by human contrivances, of which we have had so many in the reorganisation of human society. The true reorganization must proceed within the natural limitations. The excellence of this book is that it recognises these natural limitations in the nature of woman as in that of man, and enunciates certain general principles to which all reasonable people must give assent. The author then proceeds to build the social order, in which woman has her place in harmony with these fundamental conditions. Woman is the true home-maker; she, of course, may also be much else, but not much else which is incompatible with the home order. The book abounds in suggestions of principles and the practical application of them. Woman should be educated for the duties of her sphere; however much else she may know, she should know her own sphere. It is no less than a shame for some women to be as ignorant as they are of the very things they ought to know in the house. No knowledge of the fine arts or of philosophy can compensate for the loss. The book cannot fail to exert a salutary influence on the minds of readers.

The Story of Saint Patrick. By Joseph Sanderson, D. D. Ireland and the Irish. By John B. Finlay, Ph. D., LL. D. Boston: W. L. Richardson Company.

This ample volume contains two distinct, though kindred, works. The story of Saint Patrick opens with a sketch of the religious condition of Ireland before and after the Saint's time. The second work outlines the Christianity, institutions, missions and mission-fields, together with the state of education in Ireland, from the earliest times. The two accounts traverse, in part, the same field. The principle on which the writers acted, in the preparation of the work, seems to be expansion rather than condensation. Aside from this redundancy, the book possesses peculiar interest as a popular account of the religious history of Ireland. The story of Saint Patrick is of thrilling interest. It is that of an unselfish and laborious missionary, who devoted his life to redeem a nation. The author leaves the dates of his birth and death uncertain; some of the best critical authorities give 411–460 A. D. as the dates. At whatever the time, he was born at Dumbarton, on the Clyde, and was captured and taken to Ireland at sixteen; he was converted and after six years he escaped his captors, returned home, and became the Apostle of Ireland. The Christianity of Saint Patrick was of the purer, Oriental type, derived from Asia Minor through Lyons in Gaul. His father was a deacon and his grandfather a presbyter in Dumbarton.

Peculiar interest attaches to the account here given of Ireland as a missionary centre. The missionary zeal of the modern Moravians glowed in the early Irish church. Its missions extended on all sides—to the Picts, Anglo-Saxons, Germans, Gauls, Swiss, Lombards, and even to the Italians themselves. Its monkish schools at Iona, Melrose, Landisfarne and Whitby, through which the Saxon kingdoms were brought to the true faith, were burning points of evangelistic interest. The chapters which detail these missionary efforts are of deep interest to the lover of missions today.

This book must be of special interest to all persons of Irish birth. The Christianity of St. Patrick was non-Roman. It was only at a later period that the Roman bishop extended his authority over Ireland, selling the country out to English kings. It is a somewhat singular circumstance that the Catholic Irish hold true only to the popes who betrayed them and sold them to their enemies. If they would dare to read this book, it would open their eyes and enable them to understand that their real and permanent enemy resides in the Vatican.

The Dividing of the Ways. By Mrs. E. J. Richmond. National Temperance Society and Publication House: 58 Reade St., New York.

Mrs. Richmond, the author of this admirable temperance story, has had much experience in preparing this kind of literature for the young. The temptations and dangers of the traffic, the power of appetite, and the immense sway of capital, are well understood and described by her. The general lessons on the subject receive fresh interest for the young by being concentrated into a single life. The struggle and exposures of one young man through the traffic are traced graphically until they end in one sad tragedy. The wine-cup has no bright outlook. The way darkens and ends in total night.

Three of Us: Barney, Cossack, and Rex. By Mrs. Isora C. Chandler, with illustrations by the author. New York: Hunt & Eaton. Price, $1.

"Three of Us" stands for three dogs of the above names. The letter-press tells, in a delightful way, the stories of the animals, and the illustrations set them forth in their dignity and antics. It is dog biography for the juvenile; and to a child the dog has meaning and character. He is the companion of childhood, he gives a characteristic feature to the household. If there be no dog at home, the children contrive to get into good fellowship with members of the canine tribe over the way. This book, so well-written and readable, will occupy the attention of many a child and afford delightful reading.

Asiatic Breezes; or, Students on the Wing. Lee & Shepard: Boston. Price, $1.25.

This volume completes the "All Over the World Library" by Oliver Optic. After explorations and adventures in the Nile Valley, the "Maud" sails for Cyprus, meeting a severe gale on the passage, which is vividly described, together with subsequent adventures in that old island which has been touched by all the civilizations, ancient and modern. At the close the steamer puts through the Suez Canal, and pursues its voyage along the Arabian coast.

William B. Hayden: For Forty-two Years a Minister of the New Jerusalem Church. Selected Essays and Discourses, with Memorials of his Life and Services. 18 Arlington St., Boston. Price, $1.25.

This memorial volume of one who honored the faith he professed contains eight sermons or lectures and four essays. It opens with biographical notices of Mr. Hayden taken from the Portland *Transcript* and the *New Church Messenger*. These are followed by the funeral addresses of Rev. Julian K. Smyth and Rev. B. N. Stone. The four essays relate to "The Future of Christendom," the "State of the Heathen and a Future Probation," the "Origin and Antiquity of the Human Race," and "The Israelites in Egypt." He has sermons on the memory and the judgment, the imagination, children in heaven, and marriage in heaven. Mr. Hayden wrote in a delightfully genial way, intent on the Swedenborgian views, but appreciative of whatever good lay about him. He may be set down as one of those catholic spirits too broad for any single church organization, and in sympathy with all the good he found anywhere in the universe. Though a New Church man, we love to think of him as something more.

The Days of Prince Maurice: The Story of the Netherland War from the Death of William the Silent to its Close: 1584-1648. By Mary O. Nutting. Boston: Congregational Sunday School & Publishing Society.

From an early date Holland exerted a powerful and salutary influence on England and the cause of religious liberty in the world. Many people of Holland emigrated to England and became an integral part of the population. Holland was the key-point in the struggle between the Catholic powers led by Spain, and the Reformation. William the Silent stood in the breach, and when he fell in 1584 Prince Maurice came to the front. The fight was renewed in 1618, and continued in what is known as the Thirty Years' War until the Peace of Westphalia in 1648. By this treaty Spain relinquished her claim on the Netherlands, and Protestantism was accorded her rights in the European system. The period (1584-1648) is one of the most important in the history of Europe. The story so well told by Motley, Rogers, and others, is here given in a clear and popular form for the use of the general reader.

Wesleyan Verse. Selected from the Undergraduate Publications of the Wesleyan University. Edited by Frederick Lawrence Knowles.

"Wesleyan Verse" is introduced to the public by Prof. C. T. Winchester, who approves the effort of Mr. Knowles to rescue from oblivion some of the snatches of sophomoric poetry written in the college during the last ten years, and thinks it as good as the average of such productions. The editor himself—a son of Dr. D. C. Knowles—is no mean poet, and he gives abundant evidence that many of his associates in college courted the muses. Louis J. Magee vies with the editor in the number and merit of contributions to the collection. Remington Squire, son of the governor of Washington, and Ashley Horace Thorndike, son of our Dr. Thorndike, are also among the aspirants to poetic fame. Mr. Knowles has certainly done, in this neat volume, what he could to insure the immortality of the group.

Christian Creeds and Confessions. By G. A. Gumlich, Ph. D. Translated from the German by L. A. Wheatley. Funk & Wagnalls Company: New York. Price, $1.

This volume contains "a short account of the symbolical books of the churches and sects of Christendom and of the doctrines dependent on them." The matter is distributed into three parts: The church creeds, including the ceremonial, the Greek, Roman, and the Reformation creeds of Germany, England and Scotland; the doctrines of the creeds, relating to tradition, the sacraments, anthropology, predestination and justification; the doctrines of the most important sects, as the ancient Christological sects, those of the Roman and Greek churches, and Protestantism, as the Friends, Baptists and Methodists. The work is both brief and comprehensive. The material has been thoroughly sifted, and the doctrinal movement is clearly expressed in few words.

A lamp with wrong chimney is like a man with another man's hat on—what is he good for?

Geo A Macbeth Co, Pittsburgh, will send you the "Index to Chimneys."

Pearl glass, pearl top, tough glass.

Magazines.

—*Scribner's* for January contains a dozen interesting articles. Robert Grant leads in the first paper of a series on "The Art of Living." "A Forgotten Tale" is the title of a poem by Conan Doyle, illustrated by Howard Pyle. Edith Wharton contributes "The Tuscan Shrine," an account of St. Vivaldo. George Meredith gives the first instalment of his new story, "The Amazing Marriage." Noah Brooks graphically retraces "The Beginnings of American Parties" down through the administrations of Washington, Adams, Jefferson, Madison and Monroe. Geo. T. Ladd describes "The Mental Characteristics of the Japanese." Maud Ballington Booth writes of the "Salvation Army Work in the Slums." The number is a very good one. (Charles Scribner's Sons: New York.)

—The *Methodist Magazine* for January comes in an enlarged and more attractive form. The page is given in double column and with clear type, affording room for a greater variety of articles. As in the past, prominence is given to the short story and family reading of a distinctly religious character. The number opens with an article by Prof. Goldwin Smith, on the Oxford he knew so well, with numerous illustrations of the picturesque old buildings of that famous University. The editor begins a series of articles on "Our Own Country," with one on the striking scenery of Grand Manan. Then come "Adventures in Greece," by Zella Carman; "A Methodist Statesman—the Hon. H. H. Fowler," by W. T. Stead; "Moravian Missions," by Rev. S. P. Rose, D. D.; and "Mind Stress," by Dr. Daniel Clark. Prof. Reynar has an article on "Browning's Saul," and Richard Roe a Christmas piece on "The Star in the East." (William Briggs: Toronto.)

—The *Bostonian* for December is a Christmas number. It has for a frontispiece "The Court of Vice," drawn by Frizzell and Chaloner. "Artists and Art in Boston" has paintings by S. J. Caliga, Abbott Graves, Walter F. Lansil, C. Eksergian and Ambrose Prichard. W. H. Brown has an instalment of his serial, "The Power of Sympathy;" Fannie Wilder gives "Christmas Memories;" and Isabel P. Fowle, "Early Colonial Customs Prior to 1730." Then come "Boston Common in the Snow," "Christmas in Merry England," "The Progress of the Shoe and Leather Trade," "Early Railroads in Boston," etc. The number makes a fine appearance, and is given on good paper and in open type. (Bostonian Publishing Company: 6 Mt. Vernon St.)

—The *Biblical World* for December contains a valuable list of articles. The editor, Dr. Harper, leads in a paper on "Christ as a Teacher" and as related to other teachers of mankind. The same author considers, also, the theory of the divine and human elements in the book of Genesis. Then follow: "Studies in Palestinian Geography," by Prof. J. S. Riggs; "Saul Ben-Kish," by Robert K. Eccles; "Expiration and Discovery," by J. H. Cooke; and various notes, book reviews, and synopses of important magazine articles. The *Biblical World* is careful, critical, suggestive, and at once evangelical and progressive. The editor moves in the forefront of current investigation on Bbiblical subjects. (The University of Chicago Press.)

—The January *Magazine of Art* has three special full-page illustrations, the first, as frontispiece, being an etching of J. E. Millais' "Autumn Leaves." The others are: "Study for 'Coriolanus,'" by Sir J. D. Linton, and "Sergeant Tanviray," engraved from Paul Grolleron. Eight fine illustrations are given in the paper by Robert Walker on "Mr. A. J. Kirkpatrick's Collection." "Thomas Hope McLachlan," by Selwyn Image, has a portrait of Mr. McLachlan and six illustrations of his works. The "Sculpture of the Year" is by Claude Phillips, with nine illustrations. As may be inferred, this number is particularly rich in illustrations as well as in art miscellany. Artists and art lovers must find this magazine indispensable. (Cassell Publishing Co.: 31 East 17th St., New York.)

—*Sun and Shade* for November presents its usual quota of plates, leading off with a portrait of Hon. Theodore Runyon, U. S. Minister to Germany. A pen-and-ink sketch of William Richard Allan is given by Chas. Dana Gibson. Then follow: "Mavourneen," from a painting by William Richard Allan: "The Collector," from a painting by A. Stammel, of Munich; "Type of Beauty;" "The Sphinx;" "Holy Family;" "Interior of Capitol at Albany." (N. Y. Photogravure Co.: 137 West 23d St., New York.)

Neuralgia

Of the worst kind troubled me for years. A friend whom it had cured recommended Hood's

Mrs. P. C. Pillsbury
Webster, N. H.

Sarsaparilla, and I can truly say I am much better. I have not had a headache for some time

Hood's Sarsaparilla Cures

and am better in every way, in fact, I feel like a new person.—Mrs. P. C. Pillsbury.

Hood's Pills cure nausea and biliousness.

Dent's Toothache Gum

New Method of Treating **Catarrh**

Sent to any part of the country. The

CHEAPEST AND BEST METHOD

Ever discovered. WHOLE FAMILIES can be cured at a trifling expense. A cure guaranteed or money refunded. Give us your address, it will cost you nothing, and we will mail to you a book containing full description. Free Trial at Office.

ECCLES MEDICAL CO.,
181 Tremont Street, - Boston, Mass.

Prevents Appendicitis!

Constipation is one of the chief causes of this dreadful disease.

BUBIER'S LAXATIVE SALZ CURES CONSTIPATION

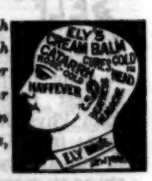
and regulates the bowels. Unlike pills it causes absolutely **No Griping** or irritation of the intestines.

— 50 cents per bottle of 50 doses —

Every retail druggist in New England sells it.

All Boston Wholesalers supply it.
(Show your druggist this advertisement).

I was afflicted with catarrh last autumn. During the month of October I could neither taste or smell and could hear but little. Ely's Cream Balm cured it.—Marcus Geo. Shauls, Rahway, N. J.



CATARRH

ELY'S CREAM BALM

opens and cleanses the Nasal Passages. Allays Pain and Inflammation. Heals the Sores, Protects the Membrane from colds. Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren St., New York.

Obituaries.

Prince.—Rev. Ammi Cushing Prince was born in Portland, Me., July 16, 1818, and died in Warren, Me., Dec. 7, 1894.

Mr. Prince was of English extraction, being a descendant of John Prince, of Abbey Fongate, Shrewsbury, Shropshire, to whom Queen Elizabeth, by her Garter King at Arms, granted the coat of arms still borne by the Prince family in England. The first of the family to come to this country was John, a son of the rector of East Stafford, Berkshire. To escape the persecution of Archbishop Laud he emigrated to America in 1633. Ammi C. was the son of Sewell Prince, who died when the subject of this sketch was about nine years old. With small financial resources, the mother was left with six small children to provide for.

Mr. Prince's early life, after the death of his father, was one of toil and no little hardship. He learned the trade of sail-making, and when work was slack followed the sea. His early educational advantages were limited, but such opportunities as he had were wisely used. The Congregational minister, discovering that he was of a thoughtful, studious turn of mind, granted him access to his library and the books selected by him then significantly indicated his future providential calling. By the light of pine knots he formed an acquaintance with the best authors in history and theology. He was not satisfied with a surface knowledge of the literature which he borrowed, he absorbed it and stored it away so that it was ready for future use. So completely did he master Butler's "Analogy" at this time, that when called many years after to examine classes in it he was able to do so without referring to the book. While always a praying boy, he came to feel his need of something more and even better than prayer, and one night when the vessel on which he sailed was in Portland Harbor, he went to a prayer-meeting in Chestnut St. Church, deliberately went forward for prayers, and was then and there converted to God.

Not long after this glad surrender of himself to Christ as Master and Lord, he began to feel the stirrings of God's Spirit in his soul moving him to call sinners to repentance, and was almost alarmed at the idea that God designed him to preach His word. He thought he was amply justified in pleading lack of qualification, and in various ways evaded the call. In early manhood he opened a sail-loft in East Boothbay, became interested in navigation enterprises, carried on a grocery store, and was quite extensively engaged in fisheries. All this time he was struggling against strong and increasingly clear convictions of duty. God had laid His hand upon him and distinctly he heard the Master calling for him. One night while alone on board of one of his vessels, under circumstances of great peril, he dropped all opposition and said to God, "Here am I, send me," and dedicated himself to the ministry. He had been actively engaged in conducting religious services in the vicinity of his home, as time would permit; now he gave himself and all he had to God and His work and in due time joined the East Maine Conference.

Mr. Prince will ever be held in loving remembrance for the interest he took in, and the work he did for, the Seminary of his Conference. The boarding-house had been built through the sale of scholarships, and as a result of this crippled condition of income from tuition—there being no endowment—the school had been closed for three years. At this perilous point he took hold of the enterprise. He raised from $10,000 to $12,000 and paid off the floating debt, secured an endowment fund of $25,000, and by purchase or donation succeeded in eliminating nearly all the outstanding scholarships. He lived to see the Seminary develop into a most valuable institution, conferring lasting benefits upon the youth of eastern Maine.

Mr. Prince was presiding elder for eight years—a term each on the Rockland and the Bangor Districts. He was a member of the General Conference of 1860 and of 1872, and was a member of the Book Committee during one quadrennium. He was in the highest sense a man of God. He was a manly man, a laborious man, a natural gentleman; rigidly conscientious, deeply spiritual and thoroughly consecrated to his work. He was an able preacher, a diligent, faithful pastor, a wise administrator, a safe counselor, a correct financier, self-sacrificing in his nature and genuinely sympathetic. There are men in the ministry and out of it, who by their mental vigor, sterling honesty, rectitude of character, uniform candor, high sense of honor and blameless life, command the respect of all who know them intimately, but who never win their love because of their lack of tenderness, sympathy and self-forgetfulness or personal magnetism. Mr. Prince was profoundly respected because he possessed the qualities named, and also the more subtle qualities which made those who knew him best love him most.

Some years before his death the strong and vigorous mind began to show signs of impairment. The memory failed to respond to the will. The right word, which aforetime always came at command, seemed to demand his search, and sometimes even eluded that. Those who had listened to his finished sentences in days gone by mourned the omens of coming dissolution. His spiritual faculties remained as quick and as appreciative as ever. He lived in a heavenly atmosphere. He walked in the unclouded light of God. His love for God's Word and his enjoyment of spiritual devotion had all the vigor of a soul that saw the truth, believed the truth, loved and lived the truth.

Our brother was mercifully preserved from a long and painful sickness. He was never confined to his house for a day. He was able to be out and walk around the day before his death. Suddenly God took him to Himself. He was seized with a smothering sensation and lay down, and while being ministered to by his beloved wife and daughter, without a struggle or a groan, passed up to see and be with Him whom though not having seen he loved.

Mr. Prince was married to Miss Jane M. Davis, of East Boothbay, in 1840. Of their four children, three daughters and one son, the youngest, Josephine, died in Searsport, Me., in 1859; one daughter is the wife of Mr. J. M. Studley, of Warren, Me., the other has been and is the light and comfort of the home. Upon her the beloved parents have leaned and she has been to them as a guardian angel. His son is Rev. Morris W. Prince, D. D., pastor of the Methodist Episcopal Church in Bristol, Conn.

Mrs. Prince's health has been feeble for many years, but God gave her unusual strength of late, so that she was able to minister to her dear husband during his closing days as she could not have done some time ago.

The funeral took place on Monday, Dec. 10, in Warren, where our brother had formed some strong friendships while presiding elder. Rev. George D. Lindsay, of Portland, Me., officiated, being assisted by Rev. C. A. Plumer, of Thomaston, and Revs. J. L. DeMott and H. E. Thayer, Congregational and Baptist pastors of Warren.

G. D. LINDSAY.

Brawn.—Levi T. Brawn, of Montville, Me., departed this life at his home on Friday, Nov. 2, 1894. His age was 60 years, 2 months, and 24 days.

Mr. Brawn's sickness was long, but he endured it with resignation and patience. His end was peaceful and not altogether unexpected. The devoted husband and fond father, the kind neighbor and faithful friend, is gone. He will be missed in the community where he lived, missed by the Masonic fraternity of which he was an honorable and worthy member, but most of all he will be missed in the happy, peaceful home, of which he was the light and life. Mr. Brawn was a Christian and an acceptable member of the Methodist Episcopal Church in Montville. But now he has gone to receive the reward of the pure in heart; for of him it can truthfully be said, "he had not an enemy." Although we may meet him no more on earth, although father's voice will be heard no more in the old homestead or among his children, yet may we imitate his virtues and strive to meet him again in "the house not made with hands, eternal in the heavens."

There remain a widow, two sons, and one daughter, who find it hard to say "Thy will be done." The funeral services were held at the family residence Sunday, Nov. 4, the pastor, Rev. E. S. Burrell, officiating.

Pike.—Mary, widow of James Pike, was born in Portsmouth, N. H., May 18, 1814, and departed this life Nov. 27, 1894, at Peabody, Mass.

The deceased had been a consistent member of the Methodist Episcopal Church for many years. She joined the M. E. Church in Peabody in 1865. Sister Pike was a woman of strong mind and very determined will. Reared by her grandparents, by whom she was much loved, perhaps idolized, she disappointed her grandfather, who was deeply prejudiced against evangelical religion, especially of the Methodist type, by early yielding her heart to Christ and making the Methodist Church the church of her choice.

Marrying at an early age, she removed to Peabody, and having become the wife of a widower with several children, and a hard-working man, though she had been brought up not to know the meaning of work, she at once became the helpmate of her husband and in her home life was distinguished as being a most capable woman in all respects. She was esteemed by all who knew her.

Her mind during the last year of her life was evidently breaking down under increasing bodily infirmities. She longed to be taken home, and died in unshaken Christian faith.

Her funeral services were conducted by the writer at the home of her daughter, Mrs. B. B. Humphreys, of Peabody. A step family of three and an own son and daughter mourn the loss of a faithful mother.

C. H. STACKPOLE.

Hammett.—Mary C. Hammett died in Rochester, N. H., Dec. 18, 1894, aged 84 years and 7 months.

She was born in Rochester, and had always made this city her home. She was thrice married, and leaves a daughter, several step-children, and a husband with whom she has lived nearly seventeen years.

Mother Hammett can hardly be spoken of too highly as to Christian character and fidelity. Modest and unassuming, she was a benediction to all who knew her. She enjoyed the service of God. For more than sixty years she was a faithful and consistent member of the Methodist Episcopal Church, and was constant in attendance upon the means of grace until age and failing health prevented.

During her last sickness she greatly delighted in the promises of God's Word, the songs of Zion and the voice of prayer. Her testimony was clear, her responses decided, and her faith unshaken. In the midst of great suffering she desired that "I would not live alway" should be sung, and said, "Yes, I feel that my name is written there."

Her aged husband, in great feebleness and loneliness, anticipates in blessed hope a joyous greeting beyond the grave.

S. E. QUIMBY.

Simmons.—Lucy L. Simmons, wife of Horatio N. Simmons, was born in Southbridge, Mass., Oct. 15, 1826, and died in Millbury, Dec. 14, 1894, aged 68 years.

Mrs. Simmons was converted under the labors of Rev. G. T. Pettee, and joined the M. E. Church in Millbury in 1846, and was for forty-eight years an active and faithful member of this church. On Dec. 24, 1850, she was married to Horatio N. Simmons. To them were born three children, two of whom have passed on to the life beyond, and one, a son, remains with the father to mourn the loss of one whom they loved.

For a number of years Mrs. Simmons at times has been a sufferer, and on one or two occasions came near to the gates of death; so when she was stricken in her last illness it was not at first thought she would be taken from us, but a complication of diseases developed, which defied human skill and the power of medicine. During the past few weeks of her life she was a great sufferer, scarcely ever free from pain, and unable to find freedom from a sense of physical exhaustion in refreshing sleep. But in the midst of all her sufferings, not a word of distrust of the power and love of her Heavenly Father fell from her lips, but patient in suffering, joyful in Christ, and inspired by a living faith in the Gospel, she fell asleep.

Mrs. Simmons was for twenty years the teacher of a class in the Sunday-school, secretary and treasurer of the auxiliary of the W. F. M. Society, and was ever helpful in every good cause. She loved the church of her choice, and every interest of the cause of Christ lay near her heart, and of her it may be said, "She hath done what she could." She was a woman of more than average intelligence, was gifted in prayer and exhortation, and her presence in the prayer and class-meeting will be greatly missed. Though dead, we feel and are assured she still lives, and her Christian life and influence will be a lasting benediction to her family and the church.

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